THE

Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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ECCLESIASTICAL AFFAIRS.

NONCONFORMIST PORTRAIT GALLERY.

No. XV.—CONCLUSION.

WE have gone through as much of our "Portrait Gallery" as we deem it proper to show our readers at present. If they like, they may show themselves the rest, and we shall not be ill recompensed if the criticisms and suggestions we have made help them, in the smallest measure, to form a just appreciation of the noble moral portraitures which history presents to the gaze of the thoughtful, and the admiration of the good.

It is needless to say, that our sketches have been few when compared with the large number of worthy men who might have been selected for honourable note. Our object has been to give *specimens* of various classes; and in doing this, to avoid, as far as possible, the names occurring in almost every list of heroes. We have preferred, sometimes, freshness to fame. That our notices have been meagre, is not entirely our fault. Within the space allowed little more was possible than general references. Of actions we could say scarcely anything; of incidents less; and as goodness and greatness are always simple, the outlines furnished have been of necessity remarkably alike. Have our readers ever engaged in a similar task? If they have, we need say nothing; if they have not, they may implicitly believe, that we could have much better said less in more room. The "nonconformity" we have celebrated is not technical. It was not our design, at first, to limit our sketches to ecclesiastical dissent. That is but one department and manifestation of great general principles—one branch of a many-flowered stem; and we have contemplated, according to our pledge, the entire class of "battlers for truth and righteousness in opposition to civil laws and social conventionalisms."

Few as have been our subjects, they serve to suggest *the vast variety of moral agencies* at work in carrying out the cause of human progress and redemption. Men and women, heretics and sound believers, politicians and ecclesiastics, speakers and authors, writers of prose and of poetry, have passed before us. They all had their peculiar spheres, to which they were suited by peculiar qualifications. They "came" to their own "times," and wrought their own work. However different, none could say of another, "I have no need of thee." They might not all of them understand their special mission, nor detect the precise character and influence of their labours; and some of them perhaps accomplished the highest purpose unwittingly, obeying the rule of an unseen hand; but yet they "fulfilled their course," and "accomplished their service;" they had a place and a name; there would have been a vacancy in the ordained order of the world without any one of them; and, manifold as were their gifts and doings, they all subserved one glorious end, "moved on" one "eternal thought." Like men engaged in a stupendous erection, they wrought separate parts of the general design without perceiving their meaning and relations; but the Great Architect superintends the whole, and the ultimate result shall reveal the grandeur of his wise and mighty counsel.

Who can fail to see that the men at whose merits we have glanced possessed, one and all, *a strong and living faith?* Belonging to different classes, holding different opinions, proposing different ends, they possessed alike strong convictions, working in them earnest love. They were not men of "two souls." A religious truth, a political principle, a social improvement, fixed itself firmly in their minds. They might be right or wrong, wise or foolish, in their judgments as to means and ends, but they were sincere. Their opinions and purposes might be of doubtful character, but *they* had no doubt about them. And they thought them to be not only real, but great—felt them to be not only true, but transcendant. In resigning themselves to the influence of certain ideas and impressions, they considered themselves not as making a condescension or a sacrifice, but as rendering a worthy service—meeting an honourable claim. Thus convinced and thus possessed, they were never without a fitting end of life and labour; their passions and thoughts were never at a loss for something to do; their "hearts were united" in resolute and harmonious action; and their manhood was more than doubled by the quickening stimulus of vivid and vehement views. You may seek in vain among the mightiest reformers and philanthropists of the earth for faithless men. "All things are possible to him that believeth." Faith sets a man on objects that never occur to the unbelieving, dissipates a thousand difficulties that exist only in imaginations commanded by listless or opposing wills, and braces the energies for work or woe.

We add but one more observation. The lesson read us by the cases we have briefly contemplated inculcates, with impressive force, *the duty of a strict and persevering adherence to the course marked out by conscience.* It has been the lot of the wisest workers for their race to toil amidst reproach and opposition. "Of whom the world was not worthy" is a pregnant sentence, which may be added to any list of far-sighted and noble-spirited seekers of human improvement. The world has needed them—the world has ever been an object large and valuable enough to justify their zeal—the world has always received ultimately the full benefit of their services—they have generally had posthumous justice done them, though long delayed; but the men of their own generation have failed to understand their meaning and appreciate their excellencies. They have had to suffer from misapprehension in some quarters, and misrepresentation in others. Their wisdom has been foolishness—their firmness obstinacy—their courage recklessness. But calm perseverance, singleness of purpose, and fidelity to truth, have had their reward. "Wisdom is justified," sooner or later, "of all her children." The consequences of patient doing of God's will appear in many a case. *We* can compare the results of undaunted toil with what would have been the results of a consultation "with flesh and blood." Had Luther listened to the warnings of the timid and half-enlightened—had Howard allowed the cold-hearted to laugh him out of his philanthropy—had any of the great leaders and promoters of the movements that have most benefited humanity given in to the suggestions of short-sighted policy and wavering principle, in what a different condition would now be the several causes which they loved, and lived to serve! But what now gains them glory once cost them reputation, ease, liberty, and life. They rose by falling; like Samson, their mightiest work was often done by self-destruction. They would have failed had they not failed. They seemed to incur an absurd loss; they were really making a large investment. They appeared to throw away precious corn; they were really scattering most fruitful seed. And thus it always is; and, till a much better state of the world arrive, thus it always will be. Liberal outlay is the condition of large returns; and, throughout the universe, the cheapest trains are the slowest.

ANTI-STATE-CHURCH MOVEMENTS.

WE invite the special attention of our readers to the letter of Dr. Price, and to the report of the meeting of the British Anti-state-church Association, held last Thursday evening, at the London Tavern, both of which will be found in our "Ecclesiastical" columns.

Taken together, they constitute, as we deem it, a very powerful appeal to all men holding the main principle of dissent. We will not intimate that the appeal is irresistible—nor cast reflections upon those who imagine themselves to be possessed of reasons stronger than those now set before them. But we may say, and that with confidence, that mere *silence* will not long prove effectually resistant of reiterated argumentation. The unconvinced must show why they remain so, or leave it to be inferred, that their will is more potent in swaying their decision than is their understanding.

We have witnessed with real concern the conduct which not a few men, of whom we could have wished to think well, have pursued in relation to the Anti-state-church movement. Would that we could charm away the prejudices that enchain them, or breathe vigour into the faith which they profess to cherish! If we were truly hostile to them, to their reputation or their influence, we should do nothing to divert them from their present course. To break down public respect by silent and dogged perseverance in what none can reconcile with Christian ingenuousness, to say nothing of Christian heroism, is not so impossible as to some it may appear. There are ways of wearing out even a well-earned character, with which we should counsel our friends not to become familiar. Candour, frankness, and courage, will always serve a good cause more than reserve, *hauteur*, or dissimulation. We do trust, therefore, that the Dissenting opponents of the British Anti-state-church Association will give to that admirable letter of Dr. Price the attention it deserves—and that, for the sake of truth, consistency, and religion, those who remain unshaken in their opposition will, at all events, prevail upon some one in whom they have confidence to stand forward, and clear away the suspicions which begin to gather about them from all quarters.

AMERICAN RELIGIOUS ORGANISATIONS.

WE observe that the severity which casts reproach upon "American religion" is condemned by the *Christian Witness* as identical with Infidelity. The very writer who does this would probably see no harm in describing "hierarchical religion" in the strongest terms of reprobation. Why a man should be hunted down as an enemy to Christianity, who uses harsh expressions against churches confessedly "steeped in guilt," is not very clear to us. But since Mr. Garrison's testimony is too violent and sweeping to please, we beg to present, as substantially confirmatory of his charge, the following extract from a letter of a gentleman for whose intelligence, integrity, and devotedness to Christian truth, we can fully vouch—an Englishman who has now been thirteen years resident in the United States—a long-standing member, too, of an evangelical church:—

"I cannot help being a little jealous of your London Congregational Union. I hope it will not turn out a bench of bishops. We have a great deal of that here, in all denominations. Our denominational organisations are very compact, and assume amusing airs and a high-toned dictation. But with all their jealous care of ecclesiastical authority, they are obliged to look round slily to see how their decrees please us. This is true of Congregationalism as well as other isms; and, *as all are much dependent on the slaveocracy of the south, this is the great secret of that abominable, soul-destroying, heaven-defying shelter, which these organisations have uniformly and pertinaciously given to slavery.* But even these have been forced to yield to the pressure from without, and say, and *appear* to do, something—as little as possible, of course. This has been done so late that it has never saved their character, and frequently not prevented large secessions from their denominations. Only think of one of the *reverend* assemblies spending nearly three days in *discussing*, for their denomination, and settling in the affirmative, the question whether a member shall be excluded for marrying his deceased wife's sister, and then refusing, by a large majority, to *entertain* the question, whether the woman-whipping, child-stealing, men-destroying, God-defying slaveholder shall be a member of their (surely not Christ's) church. This is Presbyterianism; Methodism and Bishopism are a shade worse; and Congregationalism and Baptism only a shade better till lately. We have a second Frederick Douglass (Henry Bibb) now lecturing in the State. I sent him some of your English newspapers, containing the account of the former. I have been amused with some of our "yankee" friends quailing under the lash when reading the English cries of "shame, shame," on the American slaveholding churches. Go on! Pray, go on; and make, if possible, every slaveholder and slave-*upholder* in America hear you. They cannot possibly bear it. You cannot conceive what an influence it has here."

THE BRITISH ANTI-STATE-CHURCH ASSOCIATION.

To the Editor of the Nonconformist.

DEAR SIR,—I have long wanted to invite the candid attention of my fellow-Dissenters to the *Constitution and claims of the British Anti-state-church Association*, but have hitherto been deterred by the apprehension of appearing to assume a position to which I have no title. Necessity, however, is now laid upon me, and I throw aside, therefore, every other consideration than that of a sense of duty. The necessity to which I refer, does not arise from the crippled or embarrassed state of the Society, but solely from the aspect of the times which are passing over us, and the character of those events which are distinctly casting their shadows before them. The providence of God has placed us in the present age, and a devout study of its signs is one of our most obvious duties. The unreflecting may shrink from this obligation, and content themselves with a limited sphere of action and solicitude. What is beyond the present moment, and without the range of the most obvious and palpable duty, may be decried as doubtful or presumptuous; the resource of indolence; the plea which partial worldliness employs to justify its neglect of the more spiritual and self-denying departments of Christian labour. These things are, in substance, daily repeated, and on some minds they make a powerful impression. To myself they are idle and impotent, discreditable to the judgment of the parties who utter them, a gross violation of Christian charity, and the sign of an imperfect and very partial appre-

hension of duty. I shall not, however, now stop to expose them. I note them only to point out "a more excellent way." To the mind of large and reflective habits nothing will be foreign which affects the purity of the Christian church, the efficacy of religious truth, the spirituality of our high vocation, or the exclusive supremacy of our Lord. Whatever does this injuriously will be regarded with aversion. It will not be necessary that the effect should be immediate and palpable,—that it should stand out in bold relief, and be admitted on every hand as the direct and undoubted sequence of the system to be denounced. To such minds the latent tendencies of things will be viewed with distinctness, and be regarded as legitimate grounds for strenuous and persevering hostility. Such views, amongst others, have influenced the founders of the Anti-state-church Association, and I seriously, but with much earnestness and all becoming respect, entreat my fathers and brethren to give the Society —its constitution, its objects, the plans it adopts, the publications it has issued, and the spirit its conductors have evinced—their patient and candid consideration. I ask nothing more than this, and can be satisfied with nothing less. Taking, then, the lowest ground which can be assumed, I say we have made out a case which deserves, nay, which demands, consideration. One with you in principle, earnestly intent, as we believe, on the same spiritual interests as yourselves, concerned alike for the welfare of our churches and the extension of the faith of our common Lord, we have felt necessity laid upon us to protest against the wrong done to religion, and the treason enacted against its Lord, by the incorporation of the Church with the State —the mixing up in unholy brotherhood of things spiritual and secular—the word of truth and the sword of the magistrate. The same sense of duty which impels the protest, necessitates, in our judgment, some organisation to give that protest effect. Combination is strength: combination, on a sound basis, regulated by wisdom, and directed to a righteous end, is omnipotent. Let it be carried so far as identity of principle warrants, and duty enjoins, and no evil can stand before it. Truth is always more powerful than error, and requires only "a clear stage" in order to overcome it. Should the Voluntaries of Britain once be roused to a due estimation of their principles, and a confiding trust in them, no authority could perpetuate the ecclesiastical establishments of these realms. The secular power would be constrained to recede from the province it has usurped, and a greater triumph be wrought for the church than has been achieved since the days of Luther.

But it is notorious—and on this point I wish for no concealment—that a large proportion of English Dissenters have hitherto stood aloof from the Association. Amongst these are to be counted several of distinguished name—men whose praise is in all our churches, and whose hearty concurrence must be desired, as it would greatly aid our "work and labour of love." I deeply regret this fact. So unfeigned is my respect for many of these dissentients, that I have been led by it to review, again and again, the ground of my own decision. The result has been what my conduct has shown; but in proportion as my own sense of duty has deepened, a conviction has been induced that there must be some strange misapprehension on the part of those who stand aloof from us; more especially of such as misrepresent our spirit, and speak with bitterness of our proceedings. I would interpret their conduct with the same candour with which I wish to be judged; and, therefore, throw from me the many unworthy motives which a suspicious judgment would suggest.

Sufficient time has elapsed since the formation of the Society, to allow all personal considerations to be forgotten. It matters not now whether the Society originated in London or in the midland counties; whether its first advocates were in one section of Dissent or another; whether they occupied the high places, or were known only by their zealous advocacy of our cause. These considerations were powerful at the time, and in themselves—if I mistake not—determined the course of many. But they are too mean and selfish to be allowed a permanent lodgment in any generous mind. They may influence for a moment, but are sure to be indignantly rejected whenever their real nature is seen. We are now free to look at the Association in its own character, and are therefore in a condition to form a fairer and more impartial judgment. Few of our brethren profess to dissent from the main principle of the Association, or to differ from us as to the desirableness of the object at which it aims. So far from this, their agreement is usually avowed as preliminary to their refusal of aid. "We agree with you in principle—we are as thorough and firm Dissenters as yourselves—we appreciate as highly as you can do the importance and the desirableness of the separation at which you aim. In our several circles, and according to our respective vocations, we avow our creed, and endeavour to commend its doctrines, believing the interests of spiritual religion to be identified with them." Such, in substance, is the language commonly used; and it would be strange were it otherwise, as the fundamental principle of the Society, "that all legislation by secular governments, in affairs of religion, is an encroachment upon the rights of man, and an invasion of the prerogatives of God," is clearly that on which our dissent is based. Equally unexceptionable is the object contemplated. This is defined in the Society's Scheme of Organisation to be "the liberation of religion from all governmental or legislative interference," which, it is further affirmed, is to "be sought by lawful and peaceful means, and by such means only." Against this no exception can be taken by the parties I address. They concur in it, they are forward in avowing its adoption, and frequently paint in glowing colours the advantages which will accrue to religion from its achievements. Whence, then, Mr. Editor, I respectfully ask, arises their indifference or hostility? How has it happened, that so many who agree with our principle and objects stand aloof from us, and in some cases refer to our proceedings with disingenuousness and temper? I do not question the sincerity of their profession, but I am compelled to doubt the consistency of their procedure. That procedure, in order to be justified, must be based on something exceptionable in ourselves, or in the conduct we have pursued. To the former I have already adverted, and to the latter it may be permitted me in a few words now to refer.

Some of our brethren object to all organisation having for its object what we propose. Their number I apprehend to be small, and their plea is singularly wanting in harmony with the other parts of their conduct. They enforce the propriety of organisation in other matters, have been parties to it in the great achievements of recent times, are amongst its most zealous advocates in the moral and religious enterprises of the day, and are now actively employed,—at an immense cost of time, energy, and money,—in enforcing it as the means of promoting Christian charity, How this can be, in enlightened keeping with the ground taken against us, I am at a loss to perceive. It is for them to reconcile the two: I confess my own inability to do so.

If, then, no valid objection lies against the Society as an organisation simply, how comes it to pass—our principle and object being admitted to be sound—that so many refuse us their aid? We have restricted ourselves strictly to our own province. There has been no turning to the right hand or to the left—no parleying with high or low—no truckling to a mean expediency, or dishonest pursuit of a political end under the disguise of an ecclesiastical mission. We have kept ourselves most sacredly from the region of secular politics. The political views of some of us are regarded, I am aware, with suspicion; and those who did not know us were ungenerous enough, in 1844, to attribute to us a political design. Nearly three years have passed since then, and we fearlessly appeal to the whole history of our procedure in proof of our honesty. In whatever we may fail, we shall never violate the integrity of the Association.

Neither have we been guilty of the violence with which we were early charged. Our publications have been numerous, and they may be referred to; our lectures have been delivered, and our public meetings been held, in various parts of the country, in the presence of tens of thousands. To all these we refer, and we ask, with a proud consciousness of innocence, where is the violence, the vulgarity, the abuse, which so many predicted? That some few sentences may have been uttered in the course of these meetings to which fair exception may be taken, I readily admit. It would be marvellous were it not so; but I fearlessly challenge comparison with the meetings of any society, religious or otherwise, not only in intellect and earnest devotedness to the object sought, but in genuine, true-hearted catholicity. We have dealt with systems, not with men; and, in denouncing the former, have been tender and forbearing towards the latter.

And this leads me, Mr. Editor, to notice the objection which is now most popular, and which arises from passing events. The Association, it is frequently alleged, is not lovely; it does not promote Christian brotherhood; it tends to separate rather than to unite, to fix attention on points of difference rather than on the essential unity of the faith! We are not surprised at all this. Our study of church history prepared us for it. Similar things were said in former days, and, had they prevailed with our fathers, the shadow of an intolerant and secular hierarchy would now have covered the land. As coming from some of our brethren this language is singularly suspicious. Either they know not their principles, or they are treacherous to them. The supremacy of our Lord, and the spirituality of his church, are in the highest degree consistent with the love of his disciples. To assert the former can never be incompatible with an exercise of the latter, much less can silence respecting them be enjoined by its enlightened and scriptural advocacy. I am the more free to speak on this point as my views of Christian fellowship are, I believe, far larger and more comprehensive than those which are entertained by the leaders of the Evangelical Alliance. The terms of salvation are, in my judgment, the only scriptural terms of fellowship. Every addition to these I consider an evil, most noxious in its influence, and seriously obstructive to the progress of religion. Wherever a Christian church exists—no matter what its doctrinal views or polity—there, I believe, every man, on producing evidence of discipleship, is entitled to the privileges of fellowship. He asks no favour; his claim is a right, and the society which refuses to recognise it has, so far, deviated from the law of Christ's household, and arrogated to itself a power with which it was never entrusted. I regard the divisions of the church as its reproach and weakness, and am satisfied that while they continue there is little hope of the conversion of the world. So far, however, from perceiving in these views, anything inimical to the free utterance and urgent enforcement of Anti-state-church principles, I gather from them some of my strongest motives. The State-church is schismatical in the highest degree. It assumes lordship among brethren, enforces its shibboleth to the obvious sacrifice of Christian charity, refuses to recognise other Christian societies, and submits the regulation of its affairs to secular officers who are wholly wanting in the spirit of its vocation. So long, therefore, as it continues, Christian fellowship is necessarily incomplete. Its members are disqualified for the free exercise of charity, and, in joining themselves to such an organisation as the Evangelical Alliance, are fairly subject to a charge of the grossest inconsistency. Our first duty is to be pure, then to be peaceable; and the spirit of the apostolic exhortation can never be preserved when this order is reversed. In animadverting on the defective views of brethren whose personal excellences are admitted, I would ever seek to speak the truth in love; but he who counsels me to refrain from speaking the truth, out of defence to those defects, is ignorant of the nature and limits of Christian fidelity.

But a regard to your limits, Mr. Editor, warns me to close, and in doing so permit me again to solicit from your readers a candid investigation of our claims. We have no personal objects to serve, no indirect or sinister design to advance. The public mind is prepared for our enterprise, and from every part of the country we are receiving invitations which our limited resources alone prevent our meeting. Let the integrity of the Society be preserved, and we care not for its minor features. These may be altered, it may be improved, but within the limit I have specified, we shall heartily concur in whatever increases the resources and efficiency of the Society. The force of circumstances has placed some of us in prominent positions, which we do not covet. We have undertaken the work because others declined it, and, with God's help, we will continue to labour until successors are found, who unite to our love of the Society, a greater degree of acceptance with the brethren.

In the spring of next year our second Conference must be held, when a fair opportunity will be afforded for the adhesion of those who are honestly attached to our principles, but have hitherto stood aloof from our organisation. In the mean time, I invite my brethren to a sifting investigation of the Society. The facts of the case are before them, and they owe it to themselves,—to the consistency of their profession, to a faithful discharge of the solemn trust committed to their hands,—to lay aside all prejudice, and so to decide on their course, as shall meet the requirements of our age, and discharge the claims of duty.

I remain, dear Sir, your's &c.,

7, Highbury-terrace, Nov. 9th. THOMAS PRICE.

BRITISH ANTI-STATE-CHURCH ASSOCIATION.

PUBLIC MEETING.

On Thursday evening the large room of the London Tavern was crowded by a numerous and most respectable audience, to hear the separation of Church and State advocated by some of its eloquent champions; and we can bear our testimony to the fact, of which this splendid gathering was an illustration, that in proportion as the object of this Society is beginning to be more fully understood, prejudices have given way, and many who hitherto have kept aloof from the movement, are now seeking to be identified with it. Not a few such might have been seen on the occasion in question, giving their heartiest assent to the several resolutions as they were put from the chair. On and around the platform we observed Dr. Thomas Price (in the chair), and the following ministers: J. Burnet; J. P. Mursell, Leicester; Rhys Stephen, Manchester; Waddington (late of Stockport); T. E. Thoresby, of Spa Fields; Dr. Cox; J. J. Brown, Islington; Eustace Carey; J. Mirams; A. Newth; S. Davis; C. Stovel; and G. Rose; H. H. Dobney, Maidstone; F. Brewin, Esq., Denmark-hill; W. Carlile, Esq.; Dr. Oxley; R. Norris, Esq., Bristol; W. J. Cross, Esq., Exeter; D. M'Laren, Esq.; E. Miall; D'Arcy Irvine; W. Edwards; M. Moore; J. Haddon; W. Henderson, Walthamstow; E. Clarke; G. Simmons, &c., &c. A considerable number of ladies also graced the meeting with their presence.

Dr. THOMAS PRICE (the Treasurer) occupied the chair. The business of the meeting was commenced by the Chairman, who said: He rejoiced, in common with those who were about him, in again meeting their friends at that place; more especially as the appearance of the room clearly indicated the favour in which they continued to hold the society that had brought them together. The large number present testified that the British Anti-state-church Association had lost none of the confidence and good-will with which in former time they regarded it. During the past few months, the Executive Committee had somewhat intermitted its more public labours; during the summer months, few were accustomed to such an amount of labour as they readily submitted to at other seasons of the year. The Committee had been gathering up its strength to prepare for the winter campaign; that was now commenced, and they appeared before this meeting to give public intimation of the measures they were about to adopt. They proceeded uniformly on the principle of a frank and explicit statement of their object, and of the measures they adopted. They never shrank, and never would shrink, from such public exposures as those to which meetings like the present committed them. The society, during the past few months, had not been idle; on the contrary, its Committee had diligently employed themselves at the council table in deciding on measures for future action; so that when the time for more public effort arrived, they should be prepared to go in and possess the land. They had been arranging for various deputations to different parts of the country, from which they anticipated considerable accessions to their moral power, and an increase of the resources which were placed at their command. Amidst all the difficulties that attended such an undertaking, they had been encouraged, not simply by the conviction of their own minds, that what they were doing was right, but also by the hearty concurrence they found on the part of those whom they deemed the most enlightened and devoted members of

their various bodies. Every one knew that in the early stages of a great movement, many difficulties are experienced. We have experienced such, and are convinced we shall continue to do so, till the less popular stage of our enterprise has been passed through; till, in a word, the public mind has, to some extent, become saturised with the spirit of our principles and object. Much injustice was done the British Anti-state-church Association in contrasting it with such great movements as the Anti-corn-law League; but common sense and fair play required that the comparison should not be instituted between their society in the earliest and least popular period of its existence, and the League in its last and triumphant stage [hear, hear]. He would say, Look to that great League when it first came into existence, formed, as it was, by seven individuals, who contributed but 35s. In explanation of the principles of the Association he ventured to say, though it had been often repeated, that they were not in antagonism to the church of any man; they were no more against the church of the Episcopalian than they were against that of the Congregationalists, Baptists, Methodists, or any other body, having nothing to do with churches as churches, but simply with the connexion between any class of religionists and the secular power [applause]. The great principle of the Association, which was their pledge of fellowship—the one fundamental principle—that Governmental interference in matters of religion, whether in the way of control or payment, was hostile to human reason, injurious to the well-being of the community, and directly opposed to the word of God. Immediately, therefore, that interference was at an end, the Society was at an end also. The Society addressed itself to what is called the "religious world," yet it was not because there was anything in its constitution which limited it to that section. It was strictly national, addressing itself to all classes of British subjects, and calling upon them to unite on common ground in one confederacy, for the abolition of an evil which was felt to tread upon their rights and equalities in social life. By continued and increasing efforts the aspect of the present time justified the hope of speedy success. [The Chairman resumed his seat amidst loud cheers.]

Mr. D. Rhys Stephen, Baptist minister, moved the first resolution:—

That in review of the public events of the past year, and especially in prospect of such changes in the ecclesiastical policy of this country as are avowedly recommended by the leading men of both political parties, this meeting is strengthened in the conviction that the union between the Church and the State is essentially opposed to the progress of civil liberty, and to the best interests of the Christian religion.

He (Mr. Stephen) was far from asking their forgiveness and indulgence on the ground that he had nothing to say; in point of fact, he thought it would be very pitiful affectation for him, having come out of Lancashire, all the way to attend that meeting, to stand up and say he had nothing at all to say. He had two or three things to say, and he would say them, and then sit down. The resolution referred them to the signs of the times; and the signs of the times did seem, to a distant observer, to be very pregnant with important instruction; as, for instance, with regard to this Establishment principle. The battle he had always had to fight in Wales, with the Welsh clergy, had been this: they said that it was the duty of a Christian Government to establish and propagate the truth. That ground, however, had been cut from under their feet by the Government of the day, not in quiet proceedings, and in stolen movements, but in acts of public legislature, and in the acts of public legislature to which the High Court of Parliament had committed itself, during the last three years, in the face of the nation, and in spite of the petitions of the majority of the people of the country, who had a right to petition [cheers]. The resolution referred to the prospect of changes in ecclesiastical legislation. Sir Robert Peel must needs increase the grant to Maynooth: he must make it permanent by Act of Parliament, taking it entirely out of the danger of the miscellaneous votes of the House of Commons. During these debates strange things had come up. My Lord Wharncliffe said, "I certainly see that there is a strong feeling in this country in favour of the endowment of the Irish priesthood. My own opinion is, that it will be the duty of the Government to watch that feeling, just to wait—to do nothing public, but to wait—let it come to a certain point, and then we will adopt it." On the other hand, Lord John Russell, in the course of those debates, had said, with a manliness that did him honour (and let them always have an open foe), "The argument which justifies the Government in extending this grant to Maynooth, and making it permanent, is equally valid in favour of the endowment of the Irish priesthood." Now they heard that the other day in Parliament [hear]. At that hour both the political parties of the country gave indications which could not be mistaken, that when they could, without provoking an agitation which would disturb them, they would establish Popery in Ireland. And why not establish Popery in Ireland, as well as Popery in Malta, or Popery in Canada? Why not as well establish Presbyterianism in Scotland as Presbyterianism in Ireland, or Episcopalianism in England, or as Dissent in certain parts of England and Wales—in little, petty, dirty, low, miserable dribs of two pounds a-head [laughter, and loud cheers]? Why not? It was most puerile affectation for them to ask those men who looked upon these questions from a position of their own, to come and look upon them from our point when they had the power and the right every moment, and every hour of every day, and every year, to say, British Dissenters, be yourselves consistent [hear]. They themselves—British Nonconformists—were called, by the signs of the times, to be true to themselves, which meant, to be true to their principles [hear]. The resolution went on to say, that those recent indications of public feeling in high quarters of the land deepened the impression upon the minds of the meeting, that the separation of the Church from the State was necessary in order to the progress of civil liberty, and the best interests of the Christian religion. The progress of civil liberty, the civil liberty which he desired, was liberty to every man, not to Baptist Stephen, but to him in common with every other subject of the British empire [loud cheers]. If there was one feature more prominent in the character of the Anti-State-Church Association than another, he maintained that it was this, that it recognised the individual spirit, the responsibility of every man; and that the kind of liberty which preached proscription, intellectual and moral slavery, was not the liberty which the British Anti-state-church Association had been formed to promote. With regard to their own organisation, their chief hindrance he found not to arise from their foes; he was not afraid of their foes, he respected them—he respected their numbers, he respected their power, he respected their courage. A mountaineer was never afraid of a foe. If he could not fight with him, he would tell him that he could not do so, and ask him to shake hands. He was not afraid of their foes, but he was afraid of their *un*friends [hear]. He was annoyed by those who ought to be their friends, but who, not content with refusing to be their friends, were hard at work to do them injury. He feared this sort of thing—"What do you mean, you anti-state-church men?" Well, say we will send them some of our tracts, and perhaps they'll have the goodness to read them. "Oh, I would not teaze myself with them," say they. These were Dissenting ministers, one class of their unfriends. Then others said, "You are violent men;" but he said, "Lay your finger on the man, or on the place of meeting, where they had committed themselves." As between Christian and Christian, between citizen and citizen, had they endeavoured to injure anybody? had they meddled with any existing religious association? were they the enemies of foreign or home missions, or any other like object [cheers]? He answered, *Non est inventus*. And still these men persisted in not joining them. They said,

"I do not like this Dr. Fell,
The reason why I cannot tell;
But this I know full well,
I do not like this Doctor Fell" [loud laughter].

Then there was another class of their unfriends who talked in this way—he did not care about one of them—but this was the way in which they talked: "You are the fondest and weakest of men to suppose that you can ever do what you are attempting to do. Who are you? You have very few D.D.'s with you." They were like a Welsh clergyman whom he once asked to join him in the formation of a mechanics' institute, who said that he would wait a little, and if he saw that the thing *took*, he would not mind coming [laughter]. The speaker concluded by saying, that they had a sufficient number of friends in the country to take the places of the members of the Committee of the Association, were they all swept away to-morrow, and to continue to take their places till it should become defunct by its strength; and, after moving the resolution, resumed his seat amidst considerable applause.

Mr. John Burnet, Independent minister, in rising to second the resolution, was received with loud cheering, which he said he regarded as a pledge from the meeting that they were determined to stand by their principles; and he pledged himself to stand with them. He proceeded to say that many disadvantages attended a person engaged in much agitation. All sorts of unworthy and revolutionary motives and objects were attributed to him; but, if he continued stedfast, and left no evidence of that which had been so predicted, he derived a great advantage from his position; for people then became more inclined to listen to him. He (Mr. Burnet), then, having been thus engaged in agitation for many years, without any mischief having arisen therefrom, thought that the opponents of his principles ought now to take another tack—namely, to aid him in the work to which he had devoted himself: all their predictions having been falsified, he advised them to give up all claim to the character of prophets, and go with him [laughter]. They had not come together to start a new question, or they might have had occasion to defend the abstract principles connected therewith; but they had simply met together to carry on the consideration of a question that arose out of the very nature of Christianity and of civil government. The resolution which he had to second referred to both these subjects. Civil liberty, it was true, was mentioned, but that was as the result of civil government and Christianity. Suppose he (Mr. Burnet) had been an inhabitant of the Roman empire, under the reign of the Cæsars, which followed the introduction of Christianity, and that he had insisted that the Roman people should give their sanction to his explanation of Christianity, would they not have laughed him to scorn, just as an assembly of High-churchmen would do now, were he to ask them to let Christianity alone in political matters? It appeared to him, therefore, that civil liberty belonged to the Roman as well as to the Briton. In Italy it was the right of every pagan to enjoy his liberty. No man ought to claim, in the name of Christ, the right to demand the property or obedience, much less the conscience, of another. Had he (Mr. Burnet) been then what he hoped he was now, a believer in the Gospel of Christ, he would then have said what the great Lord of Christianity said—"Render unto Cæsar the things which are Cæsar's;" but do not render to him the power of compelling his subjects to worship God according to his system; or Christianity must be put down and Paganism perpetuated [cheers]. He could have served Cæsar as he could serve Victoria, without the least hesitation. The apostles commanded that the disciples should do so, and he (Mr. Burnet) would have felt no scruple in yielding loyalty to Cæsar as one of the powers that then were. In regard to the union of Church and State, let them look to the facts of history from the time of Constantine down to the present moment, and what did that union bring before them? Great men looking for patronage, and dependants looking for protection and support. That was not religion: these were the things of this world. The man that looked out of his castle window at the beggar at his gate, was in the same position as the statesman who had Church preferment to give away. He (Mr. Burnet) had no respect for an official clergyman, although he was really a Christian. He had all respect for him as a Christian; but to tell him that a man was a clergyman, and therefore deserved his respect, was but to tell him that he was a clerical beggar [loud cheers]. Why did not he go and earn his bread [renewed cheers]? Why did he look up to the Crown for it? The soldier and sailor looked up to the Crown for their bread, to be sure, but then they were always working for the Crown. But the clergyman was placed in his position under certain legal regulations, and if he abided by those regulations he was entitled to the protection of the law. He (Mr. Burnet) took it, then, that his position was the meanest official position of the State [loud cheers]. He quite agreed with his good friend who had just sat down, that there were many bribes in the shape of loaves and fishes given to the poor people, to induce them to support the State Church; but he would go a step further, and say, there were many also given to the higher classes [hear]. Many were alienated from them on this question, by the disadvantages they would be under if they joined them. They would be shut out from many gay drawing-rooms: there were many attentions that they would not get if they joined them: many of their friends, perhaps, liked a little reputation, and reputation consisted in various things. Sometimes it consisted in character, in devotedness of purpose in the cause of God, in the earnest pursuit of noble and sublime objects, through evil and good report, in looking up to God, and caring not for man. Those who loved this kind of reputation would be disposed to seek the honourable freedom of the church of Christ [cheers]. But there was another kind of reputation, that consisted in having a large house, and fine grounds; in having fine pictures, and fine horses and carriages; and in having connexion with those who had these fine things; and if joining such an association as this should endanger that sort of reputation, he was not surprised if some would rather prefer reputation, although they did not like to acknowledge it, to joining in any such effort as that in which they were engaged. He asked any man, exercising his common sense, whether he can support these laws? Could there be civil liberty without religious liberty? Would any one say that the Dissenters had religious liberty? Were they not compelled to pay the ministers they had not chosen, to support ecclesiastical measures with which they had nothing to do, except in the way of support and protest? was that religious liberty [cheers]? Suppose, for instance, Lord John Russell were unceremoniously to send to any one present a gardener [laughter], and it were replied, "We do not want a gardener; we never sent for one." Why, Lord John knew that, but they must pay him nevertheless: he would garden for them if they liked, but if they did not like, they must pay him [laughter]. Was that liberty? [renewed laughter and cheers.] He (Mr. Burnet) was not caricaturing the case. A man was sent into his parish; he knew him not, or he knew him and liked him not; but be that as it might, he was sent to intruct him in great and sublime mysteries; and if any other should attempt to teach in that parish he must do it under the frowns and incivilities associated with his condition as a Dissenter [applause]. So subversive of the best interests of men was this state of things, that it became the duty of every man who understood rightly the principles of the Gospel of Christ, to come forward and declare his conviction that this enslaving union of Church and State should be dissolved. The times, as the resolution told them, were favourable. Every statesman they had in power at that moment was pledged to give them new religious establishments. Every minister of the last and present cabinet, every under-secretary, was pledged to give them a paid Roman Catholic priesthood in Ireland; and, what was more, the Radicals had come forward, and almost to a man had pledged themselves too; and that was not enough,—the Roman Catholic Members of Parliament had come forward and expressed their readiness to accept the endowment as due to them for a long course of extortion, and even the Free Church of Scotland was ready to take what it could get; and the Presbyterians in Ireland had been already pocketing our money, and some of their own Dissenting friends were taking *Regium Donum* out of the pockets of the people [hisses]. The members of the two Houses of Parliament were for endowing all religions; but what was the language of the people of England? They made the House of Commons. The House of Commons hold the reins of the House of Lords, because they held the purse-strings [laughter]. In both Houses it had been already intimated that the Ministers were to increase the establishments: they were only waiting to see what the people would say. If they let it pass by, upon them would rest the awful responsibility of permitting this monstrous evil of the connexion between Church and State, of all parties, Protestant and Catholic. All the Government wanted was to support the great religious bodies of the country; and for the purpose of supporting the great religious bodies, they would also support the smaller ones too. As far as he was concerned, his object was not to relieve himself or his brethren from any burden which they might sustain on the score of religion, but to relieve the Church of Christ from its dependence, that Christianity might go forth in its own beauty and might, conquering and to conquer [loud applause].

Dr. Cox made a few observations on the resolution which was about to be put. He had been at nearly all the public meetings connected with the Anti-state-church Association. He had been with it from the first with all his heart. He was now with it under the same feeling and concurrence in the attainment of its great object; and having in the infancy of the Association thus been with it, he equally felt it his duty then to come forward when the general aspect of things was so much improved; and he took it that all who were then assembled were ready to come forward in the same spirit, and pledge themselves never to lose sight of the grand object for which the Association was established. When there was a system prevalent in this country which was oppressive in its character, unscriptural in its principles, and bold and pretending in its aspect, sustaining its pretensions by force, he thought, under all these circumstances, and with their present prospects, they ought still to maintain their ground, and persevere in their great and good cause. They were taunted with being "political Dissenters." He thought they could bear that reproach, if reproach it were, without any great regret. They undoubtedly felt, that the principle they had to maintain was one which stood incidentally connected with politics, while it was essentially and prima-

rily based upon religion; for they ought never to lose sight of that great principle, that their movement was religious; their object religious; their aim to purify religion from its unhappy and unholy alliance; to advance pure Christianity, and deliver it from its corruptions and oppressions. Let it not be said that they were political, in the sense in which worldly men used that word. They were political in that sense, that they wished to move political bodies. They wished to infuse a right spirit into political men; they wished to place right-hearted, truly Christian, really good and right-thinking men, in a position for occupying advantageously the seat to which they might be summoned; and he hoped when the time came that the Christian public would have to take a part (and an important part they must take), in the sending of members to Parliament, and that they would bear in mind the essential importance of those principles which they had met to advocate, and to which they had decidedly pledged themselves. On those grounds, therefore, he would support the resolution, and regretted that he was not prepared to carry it out by any further remarks; those which he had made, he hoped, would intimate how much he still sympathised with, and ever meant to identify himself with that Association [loud cheers].

Robert Norris, Esq., of Bristol, moved the second resolution:—

That this meeting sees in the present state of the public mind, in reference to ecclesiastical and religious affairs, the strongest arguments for diffusing, as widely as possible, sound instruction on the question which the British Anti-state-church Association was organised to advance, and earnestly trusts that the Executive Committee will, to the utmost extent of the means furnished to them by the public, pursue the object they have in view, not only without intermission, but even with increased ardour and determination.

He said: In a letter on church-rates by the late Dr. Arnold there occurs the following passage:—"As there was a time when Dissenters were so weak that they accepted toleration as a boon, so they are come to a period when they claim it as a right; and it is likely that another period will come, when they will reject it as an insult." I suppose I speak the sentiments of every member of the British Anti-state-church Association when I say that we do deliberately repudiate toleration in matters of religious faith and worship, as one of the most monstrous insults that human beings can offer to their fellows [hear, hear]. And nothing can be more clear than that, if a certain proportion of the inhabitants of this country entertained the same conviction, the union between Church and State, which necessitates at least toleration, would be brought to an end This is the simple object of the formation and workings of the Association—an association which, it is very clear from the resolution already adopted, has the approval and sympathy of this meeting. My resolution says that the present time is peculiarly favourable for the prosecution of the work which the Association has in hand. I think this will appear, in the first place, from the vast mass of ignorance that prevails among all classes on the question discussed by the society. There is great ignorance among State-churchmen on this subject. A short time ago I received a circular from an Oxfordshire clergyman, to assist him in repairing or rebuilding his church. I wrote to him a short note, giving him a few reasons why I could not comply with his request; and, by the way, sir, it is very desirable we should place ourselves, as far as possible, in friendly and calm correspondence with earnest, sincere members of the State-church [hear]. In his reply, he says, "You will, I hope, give me and other members of the Church credit when I say, on my part and theirs, that we believe the connexion of the State with the Church to be in accordance with God's holy word; and further, that we consider the Anti-church-and-state Association" (that's the way he writes it; and I should say, sir, I enclosed him a number of our tracts [cheers], particularly requesting that he would read them) as "an unscriptural and persecuting body [laughter]. The Dissenters may worship how and where they please; and these privileges they enjoy under the rule of Churchmen. Yet they are endeavouring, by means of this Association, to compel Churchmen to give up a principle which they believe to be scriptural, and which the Dissenters also thought to be scriptural until within the last few years. Why cannot Dissenters be quiet, and mind their own business, and leave the Church to mind its own affairs?" [laughter.] What profound ignorance must have been in the mind of the writer when he penned this! Did it never once occur to him that Dissenters do mind their own business when they endeavour to relieve themselves from the many disabilities to which the State-church subjects them—to endeavour to prevent the constable being periodically armed with the power of the law to enter our dwellings, seize our goods, and sell them for the support of a system which we repudiate—to endeavour to obtain the repeal of that law which compels the Monarch, at his coronation, to take an oath which casts obloquy and contempt on the religion of at least half the subjects of the realm, and all those other laws which constitute the connexion of Church and State, and by which every inhabitant of the land is directly or indirectly affected—is not this minding our own business? Nor is this ignorance confined to State-churchmen, it is prevalent even among Dissenters. A pamphlet was lately published in Bristol, addressed to the Dissenters of that city, on the Anti-state-church question, by "One of Themselves," the reputed author being a magistrate and one of the town council, and one of the most influential Dissenters of the place. The whole of the argument consists in the statement,—that the Protestantism of this country depends on the union of the State and the Church; separate them, and Popery will overwhelm the land. Such an argument as this is [illegible] disgraceful from a professed Dissenter. If his principles require such support, the sooner they are abandoned for their just contempt the better for him and the progress of truth in the world [hear, hear]. The same gentleman asserts that it is the object of this Association to spread Congregationalism through the [illegible]r], and he infers this from a statement of Dr. Campbell's, in reference to the Committee of the Congregational Union being impressed with "the necessity, propriety, and duty of stating, propagating, advocating, and defending, the peculiar principles of Congregationalism throughout the land." There is great ignorance on this question amongst legislators. In Bristol, some forty or fifty of us have formed an "Anti-state-church Electoral Association," and resolved to vote for no Parliamentary candidate who does not hold the Anti-state-church principle [loud cheers]. We determined to write to the Liberal member for Bristol, Mr. Berkeley—we did not think it necessary to trouble Mr. Miles on the matter [laughter]—to obtain his opinion on the question, and know whether he was prepared to advocate the separation of the Church from the State. To this he replies—"My opinions are, that as all religion should arise from voluntary principle, that no one particular religion could, in the very nature of things, arise otherwise—so should the payment of its professors; but in this country, where so much property is invested in the church, I certainly decline any attempt to uproot the Establishment, the consequences of which to the British empire I am utterly unable to foresee." What ignorance of the subject does this display! And then, I think this is a favourable time for the prosecution of our work, because there is no great question occupying the public mind. The Anti-corn-law agitation is not only at an end, but it has schooled the people for the discussion of great principles. And then, a general election is at hand. I ask any Dissenter in the meeting, whether he can reflect without sorrow and humiliation of spirit on the conduct of Dissenting electors generally? Have they not completely merged their voluntaryism into mere Whiggery and nominal Liberalism [hear, hear]? We don't ask them to be political Dissenters, if they dislike the name, but we do ask them to act like religious men at elections, and not consider the elective franchise anything with which they may trade and traffic. We should be very careful and charitable in the imputation of motives; but when we are told, they are afraid of losing their spirituality of mind by joining the Anti-state-church Association, and yet see them very fervent in business, very earnest in the prosecution of their worldly calling; and when Educational and Maynooth Endowment Bills come before the country, and attacks are made upon their rights, they are active in endeavouring to defeat these attempts;—and when we know too, that an earnest advocacy of this question might expose them to considerable persecution and pecuniary inconvenience; it is difficult to avoid the conviction, that it is money power rather than moral power they fear losing,—and that they are apprehensive of the loss, not so much of spirituality of mind, as of some temporality of the body [hear, hear]. I would only observe one more reason why the present is a favourable time for displaying increased activity in the prosecution of this work—that is, the firm, generous, and earnest spirit that appears among the younger portion of the community. A sort of "Young Dissent" is rising up [hear, hear]—free to a great extent from the influence of priestism and other influences that prevent many more advanced in life taking part in Anti-state-church Movements. Mr. Norris concluded, amidst much applause, by eulogising the earnestness and activity of the Executive Committee.

Mr. J. P. Mursell, Baptist minister, of Leicester, on rising to second the motion, was received with great applause. He informed the meeting, that having been travelling in the Western counties during the last three weeks, and addressed public assemblies nearly every evening, he must be excused doing more than expressing his firm adhesion to the Association, and seconding the motion. He resumed his seat amidst many expressions of disappointment from the meeting. The motion was carried with only two dissentients.

The Chairman then read the following list of thirteen subjects forming the winter course of lectures:—

1. The Constitution, Objects, and History of the Association.
2. Church property—National property.
3. History of the Anti-state-church principle in England.
4. Causes of the slow progress of Anti-state-churchism.
5. Historical testimony against State-churchism.
6. Practical idea involved in the separation of Church and State.
7. Voluntary and Compulsory systems contrasted as to their results.
8. The antagonism of State-establishments of religion to Scriptural Christianity.
9. Influence of State-churches in perverting and suppressing public opinion.
10. The bearing of State-churches on popular education.
11. The present policy of Statesmen in reference to the Establishment principle.
12. The Electoral duty of Dissenters in reference to State-churches.
13. Voluntaryism the only efficient mode of diffusing religion.

Mr. Charles Stovel, Baptist minister, who was loudly cheered on rising, moved the third resolution:—

That this meeting rejoices to hear of the Committee's intention to arrange for the delivery of a series of lectures in the metropolis during the ensuing winter, and expresses its earnest hope that the friends of the Association will lend all practicable aid to facilitate the object of the Committee by prompt, active, and friendly co-operation.

He said: You will perceive the resolution is of a practical kind. The last speaker has shown the very great ignorance respecting our object amongst statesmen, the clergy, and even Dissenters themselves. I don't know how you can meet the evil, and remove the ignorance, without stedfastly educating the public mind. Your Society has done its best—and I think it has done well—in preparing its tracts, which are, for the most part, of a serious, candid, and conclusive character; at any rate, I do not know of one that has yet been answered by the adversary [hear]. But the tracts are not always read—indeed, it is very difficult to get them to be read by those parties to whom the reading thereof would be most advantageous. And hence the necessity for the living voice; and the Lord whom we serve seems to have determined that the living voice should ever be employed by the side of the written document. I incline, therefore, to this effort in lecturing throughout the country, as far as practicable; and I am sure it is not more necessary in the country than in London. I think lecturing will not only do much good, but may eventually prove, perhaps, the most effective instrument we can employ. In order, however, that it should have effect, it is necessary that all hands should be engaged in rendering the lectures as well known as possible, and by personal persuasion gaining the attendance of those whom we wish to convince. And herein we must cast ourselves upon the generous co-operation of those young friends, of whom I may say that, in almost every effort of this kind to which my attention has been directed in this metropolis, I have ever found them my most devoted and stedfast coadjutors. There are a number of young men in this city, whose spirit, wisdom, and matured education, might, if well directed, end in some great result, and I hope that that co-operation will not be solicited in vain. The present state of our affairs derives its peculiar importance, to my mind, from the fact that it serves to unclothe our principles; to show, in an especial manner, on what grounds our confidence must be safely reposed. For a number of years, our brother Burnet was almost the only man whose advocacy was felt in favour of the separation of the Church from the State [cheers]. I honour him in the position he took, and the manner in which he maintained that position; and though, perhaps, he may not live to see the accomplishment of the object he then laboured, almost alone, to forward; yet, I am persuaded, that when he passes into his rest, he will pass into that rest with a well-earned reputation for consistent and kindly devotedness in this great work [loud cheers]. I forget the exact year in which a delegation met at the Old City of London Tavern, to confer upon Dissenting grievances; and the same week, a meeting was held in this room, in which I happened to have some engagement—and there were present, David Hume, Esq., M.P., and Daniel O'Connell, the Irish advocate. I do not know what ground Mr. Hume may take now, as to the movements contemplated for the endowment of the Irish clergy. I can only say, that at that meeting, which was misnamed "the root-and-branch meeting," he stedfastly advocated the removing all connexion between Church and State whatever; and the leaving religion to its own merits. Mr. O'Connell not only maintained the same ground with great stedfastness, but did it in a manner which made me almost afraid my constitutional timidity [a laugh] might have led to it. While he appealed to reason as the defence of his principles, he did it in a very awkward and, I thought, improper manner—making allusion to former times, when Dissenters had shown their chivalry and courage by an appeal to force. Now, my fear is, that he who frighted us by the daring with which he stepped to the utmost verge of the law, in advocating the principle of religious liberty to its utmost limit—I am afraid, whether we shall not find him consenting to this contemplated endowment of the Irish clergy [hear, hear]. Most certainly if it be the case, that politicians deem it necessary, on any ground whatsoever, that there should be a connexion between the Church and the State; that is to say, that payment should be given from the State to religious parties of any kind, for what little moral influence they may return back again,—admitting this as a principle of policy, then I do not know by what arguments it might be advocated, that the Catholic, or the Dissenter of any kind, should be exempted from the support [hear, hear]. If it be right for one, it seems to me as if it would be right for all. But, unquestionably, our dependence must be upon that principle which makes us feel the inadmissibility of the rule in any case whatever [cheers]: not to purchase of error its pernicious aid—not to degrade truth by making it a police officer—not, indeed, asking of him who diffuses a moral poison through society any partisanship or support, much less putting the advocacy of truth on a disadvantageous ground [cheers]. In order to maintain perfect fairness, and, I hold, to disencumber Government from its greatest entanglement and difficulties [hear, hear], and relieve religion from her chief disgrace, you must leave her to her Lord and to her own merits; and let governments attend to the duties entrusted to their care [cheers]. And for my part, though as a citizen I would not, at any proper time, withhold my opinion respecting those rights which are really injured by the association of the Church with the State, yet in my heart I feel I could be well silent on them, were it not for this fact,—that I am persuaded that the greatest obstacle through Europe, as well as England, and through the world, to the advancement of true religion, is found in the existence of established churches [loud cheers]. I make no exception to this. Infidelity I could meet with ease, did the Church not cross my path; and heathenism might be refuted with facility, did not this unholy alliance prevent its poisonous and pernicious influence between us;—yes, you might contend with human depravity in almost all its forms to advantage, if this one development of human depravity could but be overthrown [much cheering]. Reference has been made to Rome, and the times of the Cæsars. It called to my mind a thought not unconnected with your object. There was an individual once who wrote a letter to some persons who were called "Saints of God," and "the beloved," who happened to live in the suburbs of the city of Rome—not admitted within its walls; many of them belonging to the outcast sect or nation of the Jewish people, and some having been heathens, but united to these "saints"—the outcasts of the outcast Jews. The apostle Paul wrote to them, "I have long purposed—it is my determination when God will—to come and visit you in Rome." He did go—though not in his proposed method. He must first visit Jerusalem; his life must be endangered; he must be condemned by the highest court of his own nation, and be compelled, in a way the most obnoxious to his own people to appeal from Jerusalem to Rome—from the high priest to Cæsar. Then he went as a prisoner—"a servant in bonds." It was singular that that man, himself an outcast, a prisoner, under the most disadvantageous circumstances you can possibly conceive—chained to the soldier that guarded him, though he resided in his own house—that he had there to test that holy gospel which he, in his letter, calls "the power of God unto salvation in every one that believes." It was no faltering course that man took. He never, so far as I know, received smile or vote from the senate; or the favour of Cæsar. But it is strange that, after having stood his trial before Cæsar the first time, and gained his release, he laboured in the city with persevering devotedness for some years; and,

having maintained his disadvantageous progress and position, until he at length poured his blood upon its ground, yet, when he departed from that place, his devoted exertions, his simple reliance upon principle and its Author, enabled him to depart with this charming consolation upon his spirit—that he had not only seen believers produced there, and believers stand there—the gospel believed and developed there—but he had multiplied believers in Cæsar's household, and twined the laurels of its victory around the eagles of the empire [great cheering]. This is voluntaryism! [renewed cheers]. This, also, is its power. Look at the first words of that man's letter to Rome. He says he received of God grace and apostleship—function or office for this end—that he might produce in the nations "the obedience of faith," not the obedience of force—not obedience from the fear of human laws, but that obedience which faith in the gospel and its author produceth in the man who himself believes. He that puts a body of human statutes, of ecclesiastical laws, between me and the Bible and its author, obscures the ground, divides the attention, and produces faith in man instead of faith in God [cheers]; and whenever that comes to be the case, there will come a failure in the moral experiment—with failure, doubt—and that doubt multiplied and increased—and ultimately, infidelity. And hense, brethren, open your eyes to the state of Europe; and you see that which moveth in Germany, that which threateneth in France, that which we have most to dread here, is first, indeed, a corrupted faith in man—and then, the betrayed confidence of man plungeth into infidelity [cheers]. We have had our hearts thrilled with the word "emancipation!" It was dear to us when we thought of the fetters of 300,000 slaves in Jamaica and our colonies. Emancipation is dear to us when we think of the three millions of suffering slaves—[the remainder of the sentence was lost in loud and repeated bursts of applause]. Emancipation was dear to the British empire when it longed to be delivered from the oppression of its Corn-laws. And I think that emancipation should be dear to us when we apply the word to our holy religion and the Church of God [loud cheers]. I say, that the great object of this society is, not the injuring of any man, or the overturning of any church, but the emancipation of the churches from the thraldom of worldly policy [much cheering].

Mr. John Waddington, minister, seconded the resolution, and spoke to the following effect: Mr. Chairman, ladies, and gentlemen,—This is almost the only time since the day of my ordination that I have been called upon to declare openly, with emphasis, and without reserve, my firm and cordial adhesion to the great principle we are met this evening to promulgate. Hitherto I have sustained the character of what our intelligent and eloquent friend Mr. Miall calls "the Listener;" and, on every personal account, I should have greatly preferred at this time to retain that character. Had it been merely a matter of taste, or of general propriety, I should at once have declined the invitation of the committee to take part in these important proceedings. But feeling that on this question some opprobrium might be incurred—or disadvantage in some form be suffered—the sense of duty determined me to come amongst you. Allegiance to the truth requires that service should be prompt and zealous in proportion to the difficulties with which it has to contend, and the dangers with which it is menaced. The words of our Lord Jesus are strictly binding to this hour, "If any man will come after me let him deny himself, and take up his cross daily, and follow me." From the time that he stood in the judgment-hall, and witnessed that good confession, "My kingdom is not of this world," downward to the present, the strongest test of fidelity to him has ever been in connexion with the avowal of Christian truth, and more especially with that part of it most repugnant to the selfishness and carnality of worldly men. The apostles were called to sustain one continued moral conflict, and to urge on the attention of all classes the offensive doctrines of the cross; and whatever glories may have gathered around that symbol of our faith, we must remember that then it was associated in the minds of all men with what was mean and humiliating. The confessors of the Reformation bore their testimony amid obloquy and suffering, to the doctrine of justification by faith; the Puritans contended for the necessity of inward and vital piety; the early Methodists advocated, amidst the fiercest opposition, earnest Christianity; and if we understand at all the signs of the times, or form a just estimate of our obligations in relation to the present truth, it is left to the men of this age to declare the essential spirituality of the Redeemer's kingdom, to assert his kingly authority, and in His name to denounce every kind of usurpation, come whence it may. So far from the advocacy of this grand truth injuring our spirituality of feeling—it is certain that from its own nature, and from the cognate truth to which it is related, it can only be successfully maintained by minds in unison with that of the Spirit; and to defend it fully, will require attributes of character, for their sterling excellence and variety, rarely found in combination. The resolution does not call now for any exposition or enforcement of the principle, but simply urges those by whom it is distinctly admitted to be earnest in their efforts for its further propagation. Consistency demands this enlightened and active zeal. As ministers of the truth—as professors of the truth—we should be true men. Our love must be without dissimulation. Even our adversaries expect us to be honest, manly, and sincere, and they have a right to the expectation; our dissent is either a matter of unreasoning prejudice, or of intelligent conviction. If the former, no wonder that we vacillate and temporise; if the latter, in the very nature of things it must render us straightforward and transparent. Justice, also, to the memory of our Nonconforming ancestors requires that we should hold fast our integrity. Were they reeds shaken by the wind? Did they consult ease, convenience, and worldly respectability? Were they content with the point of moral advancement gained by those who went before them? Did they cry halt, and fold up their standards? And shall we build up their tombs—shall we garnish their sepulchres, while we conceal or betray their principles? Surely they had some unction and spirituality of feeling. Now, the calm, contemplative author of the "Living Temple" was a man of this character, yet he was indicted at the sessions for imputed sedition. Bunyan, who sketched the scenes of Beulah and of the Delectable Mountains, was a devout man, but he was also a man of evangelical integrity. Think of his words, and of the spirit in which they were uttered: "If nothing will do (said he) unless I make conscience a continual butchery and slaughter-shop—unless, putting out my eyes, I commit me to the blind to lead me, as I doubt not is desired by some—I have determined, the Almighty God being by help and my shield, yet to suffer, if frail life might continue so long, even till the moss shall grow on mine eyebrows, rather than thus to violate my faith and principles." Now, if we are ashamed of those principles, while we stand in the line of nonconforming succession we pronounce a libel on the noblest of the sons England ever saw, and to whom she owes her dearest liberties. If our apathy is commendable, their sufferings were not common sense, and their martyrdom was but a species of suicide. More than this, by the suppression of the truth we do ourselves an injury. We hear continually of religious decay; nothing can be more deeply to be lamented than its existence, but the fact is not to be wondered at. Where there is reserve or equivocation in the advocacy of any cause, there must be a lack of moral power. Wealth, learning, eminent station, genius, eloquence—all these combined cannot compensate for the loss of simplicity and godly sincerity. What can be more insignificant or powerless for good than the Dissenter who demeans himself to become "a creeping thing"? I once heard a minister (professedly a Dissentet, and in many respects an estimable man) introduce a clergyman at a Bible meeting as a gentleman who had relinquished the charge of a Congregational church to become a vicar in the Establishment—"leaving," continued the Dissenting spokesman, "one branch of the church of Christ for a better." On another occasion I was present when an influential Dissenter, on laying the foundation stone of a building intended for the instruction of children, told the gazing throng that the "Catechism of the Church of England was the best compendium of Christian doctrine extant." Such sentiments were hailed with acclamation, as the very exuberance of candour. Considering the parties who gave utterance to them, I cannot but regard them as indicating the extreme of moral imbecility. How can we expect that there should be respect for the understanding of a teacher who makes an apology for the principles he is pledged to maintain, and who trembles at the thought of the consequences involved in their ultimate triumph? If he cannot trust the truth, or what he calls the truth, who shall confide in him? Besides, sir, this habit of dissimulation is fatal to all proportionate intellectual growth, and unfavourable equally for the acquisition of all valuable moral influence. There would be no need to acquire the outlandish phraseology that passes for the day with the superficial for genius, if we would but accept the truth of God as we find it, and follow it out fearlessly, but with deep humility, to its practical issues. And as for originality—he who should most commend himself to every man's conscience in the sight of God would be the greatest marvel of his time. Another thing has been impressed on my mind in connexion with this subject: it is this—that men of modified principles are men of modified sympathies. The man who spoke out on Mars-hill was the man who pleaded with Philemon on behalf of the fugitive slave Onesimus. The hand that wrote the defence of unlicensed printing, penned the sonnet on the Massacre in Piedmont. I have seen—especially in a recent instance—that where there is a selfish deference to man, not only is the judgment paralysed, but the best affections of the heart are checked in their flow. It is in vain, under such circumstances, that a band of faithful brethren, in the spirit of peace, unity, and concord, make sacrifices to secure freedom to worship God without molestation and control, unless they have ample funds. Sir, I fear to be tedious; and, not accustomed to assemblies of this magnitude, I am not free from embarrassment. It is my firm and deep persuasion that a mean spirit of expediency impairs the intellect—destroys sensibility—prevents generous confidence—represses zeal—saps the very foundation of morality, and eats out the core of our churches. I would do my best to exorcise it. Whatever may become of this particular organisation, nothing can be more certain than the ultimate attainment of its grand object. There is a strong presentiment in the public mind as to your final success. The thinking people of England never fixed on a point combining justice, truth, and benevolence, to abandon it: they will not relinquish this. The fears of the cautious, the rage of selfish opponents, and the growing confidence of others, indicate your progress. To you may be applied with singular force the words of a living writer:—"Moral and social truth is like one of those monumental inscriptions (level with the ground) over which the whole community pass as they go to their business, and which every day become more and more defaced; until some friendly chisel is applied to deepen the lines in that worn-out stone, so that every one is forced to perceive and to read it. That chisel is in the hands of a small number of men, who perseveringly remain prostrate before that ancient inscription, at the risk of being dashed upon the pavement, and trampled under the heedless feet of the passers by; in other words, this truth dropped into oblivion, that duty fallen into disuse, finds a witness in the person of some man who has not believed, without any other consideration than that all the world are right, simply and solely because it is the world. The strange things which that strange man says, and which some other repeats after him, will not fail to be believed sooner or later, and finally become the universal opinion. And why? Because truth is truth: because it corresponds to everything, satisfies everything; because, both in general and in detail, it is better adapted to us than error; because, bound up, by the most intricate relations, with all the order in the universe, it has in our interests and wants a thousand involuntary advocates; because everything demands it, everything cries after it; because error exhausts and degrades itself; because falsehood, which at first appeared to benefit all, has ended by injuring all; so that Truth sits down in its place, vacant, as it were, for the want of a suitable heir. Enemies concur with friends, obstacles with means, to the production of that unexpected result. Combinations of which it is impossible to give account, and of which God only has the secret, secure that victory. But conscience is not a stranger heir; for there is within us, whatever we do, a witness to the truth, a witness timid and slow, but which a superior force drags from its retreat, and at last compels to speak. It is thus, that truths the most combated, and, at first, sustained by organs the most despised, end by becoming in their turn popular convictions." [Mr. Waddington, who was frequently cheered throughout his address, sat down amidst loud applause].

Thomas Roberts, Esq., of Plaistow, moved an amendment to the effect, that to the thirteen lectures already announced, one more be added, on the necessity for an extension of the franchise, and the legislative recognition of complete-suffrage principles; which, he suggested, Mr. Henry Vincent should be invited to deliver. Mr. Roberts supported his amendment by referring to the acknowledged intentions of the Government in regard to the endowment of the Irish clergy, the overwhelming preponderance of State-churchism in the House of Commons, and the impossibility of returning candidates pledged to the voluntary principle from the present limited constituencies. The amendment having been seconded,

Mr. Edward Miall, (who had previously been very loudly called for from all parts of the room,) rose to address the meeting, and was received with enthusiastic and long-continued applause. He said: As I have risen to speak to the amendment which has just been proposed, I think it convenient to lay aside any remarks which I have revolved in my mind since I came into this meeting, bearing immediately upon the subject before us. I may begin with a profession of faith which is scarcely necessary before this assembly, or, at all events, before those who are tolerably acquainted with my former movements. I most heartily, personally, sympathise with the object which has been brought before us by Mr. Roberts. I believe all I think he could justly have said in the advocacy of the opinions involved therein; and I have given some public proof and pledge of my fidelity to my convictions [cries of "Hear, hear"]. I will not complain of him that he has had the moral courage to stand up in order to affirm his own principles, as he believes to be most beneficial to them. But I greatly question the wisdom or the propriety of mingling together, in a mixed assembly, called especially with a view to certain objects, other subjects which they did not intend to have brought before them, but which might be properly discussed on another occasion. For my own part, I boast of being a member of that "National Alliance" which probably would employ Henry Vincent as its advocate, and I should be most heartily disposed to give him my assistance. I wish him God-speed in the mission which he has undertaken. But let every instrumentality keep to its proper sphere. We profess to be going for one great object—the separation of the Church from the State. There are many of us who sympathise with other objects, and are willing to unite with those who are united in order to the accomplishment of them. But we most distinctly refuse to apply one organisation to the accomplishment of another object; and it would be just as wise and as proper for the members of this Association to force themselves upon meetings called to accomplish political enfranchisement, to bring before them our peculiar views respecting the connexion between Church and State, as to force political objects of another nature upon a meeting like the present. I would therefore advise this assembly, whatever may be their opinion respecting the subject set before them in the amendment, to adopt the original resolution. Those who agree with the sentiments of the mover and seconder of the amendment may choose another time for the advocacy of those opinions. This hall will, no doubt, be as open to them as to us. Meetings may be held; lectures may be delivered; and, for my part, I would never shrink, personally, from bearing my part in the discussion [cheers].

Mr. J. P. Mursell (of Leicester): Whether it be proper or not, as this is the place of confession, I avow myself to be a complete suffragist [cheers]. I have perfect sympathy, as to the soundness of those sentiments, and the impropriety of their introduction here, with my respected friend Mr. Miall. I would suggest, therefore, to Mr. Roberts—to whom I am a stranger, but in whose feelings I participate—to withdraw this amendment. I do so on other grounds, but especially on this—that I, one of its advocates, do not want it brought into disrepute. One great argument, or rather objection, I have had to combat, has been the very improper modes adopted by the advocates of these opinions to propagate them in society. I did hope that all ground for such objection had been entirely cut away; and should be exceedingly sorry if the cause I love, in common with this respected gentleman, were to be injured by any report that may go from this meeting. I beg of him, in the name of that cause which I most earnestly love, and for which I will fight by his side at Leicester or elsewhere, to withdraw his amendment [cheers].

The amendment having been withdrawn, the original motion was put and carried.

On the motion of Mr. Miall, seconded by Mr. Burnet, the thanks of the meeting were given to the Chairman, who briefly acknowledged the vote, and dismissed the assembly.

THE EVANGELICAL ALLIANCE.—BRITISH ORGANISATION.

(Abridged from the *Manchester Times*.)

A meeting of the members of the Evangelical Alliance in the United Kingdom of Great Britain and Ireland, in order to form the British Organisation, was held in the Mechanics' Institution, Cooper-street, Manchester, on Wednesday. The Rev. James Haldane Stewart presided over the devotional exercises. Rev. John Ely, Rev. Edward Bird, and Rev. Dr. Hannah engaged in prayer; after which the Chairman addressed the conference on the necessity of always conducting its

business under the influence of a spirit of watchfulness and prayer.

Sir CULLING EARDLEY SMITH was called to the chair, and addressed the conference very briefly on the duties devolving on them.

The Rev. Dr. STEANE then presented a report of a committee appointed at a meeting of the British members of the Alliance during the last session of the Conference of the Evangelical Alliance, held in London on Wednesday, Sept. 2, 1846, who were empowered "to ascertain and convene the members of the Alliance in the United Kingdom of Great Britain and Ireland, in order to form the British Organisation, at a time and place to be determined by them, after correspondence with members in different parts of the country." The document stated that the past proceedings of the Alliance had been submitted to its various members throughout the country, and that about fifty persons had withdrawn, while a few others made their continued adhesion dependent on the proceedings of the present meeting.

The report was adopted, and the following gentlemen were then appointed to act as secretaries to the Conference:—Rev. Dr. Bates, Rev. W. Bevan, Rev. A. D. Campbell, Rev. G. Osborn, T. B. Bunting, Esq., Rev. Dr. Steane, Rev. Dr. Urwick.

After the appointment of a Committee to arrange the order of business for the Conference, and of a finance and publication Committee, the duty of the last-named being "to prepare for the public press a short report of the proceedings of the Conference; and, at the close of its sitting, a more extended digest for permanent use;" it was resolved to be extremely undesirable that any member of the Conference should furnish unauthorised reports of the proceedings to the public.

In the afternoon, after prayer by the Revs. R. H. Herschell, T. S. Walker, R. Newstead, T. S. Grimshawe, and Dr. Vaughan, a vote expressive of gratitude to God for having disposed the hearts of so many to the formation of an Evangelical Alliance, and constituting "The British Organisation in connexion with the Alliance," was unanimously adopted. The British Organisation is to comprise "both the British members of the Alliance, and such persons as shall be admitted to membership as hereafter provided."

After prayer the Conference adjourned.

On Thursday morning, the Alliance re-opened its sittings with devotional exercises. On being called upon by the Chairman,

The Rev. E. BICKERSTETH rose, and moved the following resolution:—

That whereas the Provisional Committee, during its session at Birmingham, resolved that no slaveholder should be invited to attend the meeting which was to be held in London for the formation of the Evangelical Alliance: and whereas it is known that some British subjects are holders of slaves; the British Organisation, in pursuance of the course adopted by the Provisional Committee, and upon mature deliberation of the whole case, but without pronouncing any judgment on the personal Christianity of slaveholders, agrees to declare that no holder of a slave shall be eligible to its membership.

The Rev. HOWARD HINTON said: There were many in the Alliance and out of it who could not give up this question from conscience. Slavery might not be the greatest crime, but there was no crime which drew out the vital blood of Christianity so much for its support. The resolution might be said to be the introduction of a novel subject, but the terms of the resolution showed that the subject had been before introduced at Birmingham. It might be said, Why mention slaveholding, if there are no British slaveholders? He regretted to say that there were such men as British slaveholders. He had once thought not; but in the Surinam calendar he found the names of British proprietors—Englishmen who hold shares in slave estates, who were as truly slaveholders as any men who ever held property under the old system of slavery [hear, hear]. The speaker then alluded to shareholding in Brazilian Mining Companies. He did not wish this resolution to be understood as pronouncing an opinion against the personal Christianity of any one. For himself he could not think such Christianity was of the most vigorous character. As to American slavery, he thought they were not called upon to interfere with that here. The objects of this Alliance had no organic association with them, more than a Bible Society here had to do with a Bible Society in New Orleans. The fact of what they should have done here he thought would be a pregnant one enough when heard of there. They were not called upon now to say whether they would admit foreign slaveholders to the Alliance—the question was not now before them—they had the subject in their hands, and would meet it when it arose [applause].

SAMUEL FLETCHER, Esq., expressed his concurrence in the motion, and begged to suggest the propriety of its passing without further discussion. He was not afraid of any harm the expression of their sentiments could do, but he was afraid of the speeches [hear, hear]. The principle they were avowing could do no harm; but much that was said in its support might give pain to men whom they did not wish to harm.

The Rev. Dr. KING expressed his conviction that though with varying shades of opinion they were assembled here, yet they were substantially one on this question [applause],—and he believed they should not disagree in supplicating God to break the yoke of the oppressor, and allow the oppressed to go free [applause]. Slaveholding he thought they must acknowledge an appalling system; the more so because it was shared in, to some extent, by men calling themselves Christians. But great regret had been expressed by excellent men that the subject had been introduced, and he had great regard for their opinions, though he did not concur with them. It seemed to him, then, that they had no alternative; they were in the position of aiding or discountenancing slavery; they must either do something to loosen or to rivet the fetters of the slave [cheers]. He thought then they had but one course:—to pass this resolution; and in doing so they would, doubtless, obtain the confidence and good opinion of every right-minded man in the kingdom [applause].

The Rev. Dr. BUNTING said there was one word in the resolution he should *emphatically* concur in, and that was the word "agree." He thought *agreement* was one of their most emphatic duties on this occasion; for they should not be justified in sacrificing this Alliance if it could be maintained. They all agreed in the principle of this resolution, and why should they disagree upon secondary points? For himself he thought it would have been better if the question of slavery had not been introduced [hear, hear]; not that he was willing to give up one iota of his expressed opinions against slavery. He thought Mr. Hinton had very ably stated both sides of the argument, and had argued on both sides [a laugh]; therefore he thought him one of the best friends of *agreement* [laughter]. He thought this debate should be a lesson to them, not to introduce extraneous matters. He was of opinion they should come to an immediate vote.

Rev. John Kelly, Rev. Dr. Halley, E. Foster, Esq., of Cambridge, Rev. Dr. Byrth, Rev. J. A James, Rev. Dr. Vaughan, Captain Young, Rev. Mr. Nelson and Mr. Stanfield, of Belfast, Rev. W. W. Ewbank, Rev. Dr. Carlile, of London, Hon. and Rev. B. W. Noel, T. Blair, Esq., A. C. Dunlop, Esq., Rev. Thomas Scales, of Leeds, and Rev. J. Alexander, of Norwich, most cordially supported the motion.

The Rev. G. OSBORNE expressed his dissent from the course pursued by the conference, and strongly urged that no further action should be taken on the subject; and the Hon. A. KINNAIRD had some difficulty in acquiescing in the resolution.

The resolution was put, and *carried in the affirmative*. On the contrary being put by the Chairman, four or five hands only were lifted up.

The conference then adjourned, and resumed in the evening, when

The Rev. Dr. STEANE submitted and explained a programme of the organisation in its divisional and subordinate arrangements, which greatly interested the members of the Conference. The thanks of the assembly were cordially and unanimously voted to Dr. Steane for his valuable service; and the more detailed consideration of the scheme deferred, that the business committee might further revise it, and bring it before the Conference on Friday.

The third day's sittings of the Conference were held on Friday. The Rev. John Ely, of Leeds, was requested to preside during the devotional exercises of the forenoon, conducted by Revds. Messrs. Owen Clarke, Masaroon, Pearce, Weaver, and Ewbank.

JAMES HEALD, Esq., of Parr's Wood, was called to the chair. He briefly introduced the business of the day. After the minutes of Thursday afternoon were read, and the details of the organisation were submitted for renewed consideration, it was agreed to apportion the United Kingdom of Great Britain and Ireland into seven divisions, viz., the South, the South Western, the North Western, the North, and the Midland; the Scottish, and Irish divisions; Lodnon, Bristol, Manchester, Leeds, Birmingham, Edinburgh, and Dublin, being the towns in which the first meetings of the several committees of divisions shall be convened. It was also determined to recommend a divisional committee of not more than one hundred members for each. A nomination committee of three members from each division was appointed to select such names as would be sufficient to constitute the nucleus of each committee. A resolution referring all documents sent from extraneous sources to the British Organisation, to the business committee, to report thereupon, was adopted by the Conference. A letter from the Anti-slavery Society on the subject of slavery was then read, and the Conference ordered it to be respectfully acknowledged.

The evening session was occupied in discussing matters connected with financial arrangements, and the pecuniary resources of the British Organisation.

DESTRUCTION OF THE GARRICK THEATRE.—The Garrick Theatre, in Goodman's-fields, was burnt down on Wednesday morning. One of the performances of the previous evening had been the Battle of Waterloo, in which, of course, a good deal of firing occurs; and a piece of burning wadding from a cannon is supposed to have lodged somewhere in the flies. Between four and five o'clock in the morning, a policeman observed sparks and smoke rising from the roof of the building; he immediately gave an alarm; in ten minutes half the theatre was in flames; and the fire, from the nature of the place, spread with great rapidity. Engines were soon on the spot, and every effort was made; but all that could be done was to save the surrounding premises, which were in the utmost danger; and this was effected, the damage done to them not being very great. The theatre itself, with the whole of its contents, including the dresses of the performers, was destroyed. Whilst the firemen were directing the water on the theatre, the outer wall in the Tenter Ground fell with a crash—the police and firemen having barely sufficient time to escape—and completely blocked up the road-way. One of the police-constables was severely injured, and was obliged to be removed to the London Hospital. The building was partially insured.

THE HEALTH OF TOWNS ASSOCIATION met on Friday, at the rooms of the Statistical Society, to devise the best means of circulating a report prepared by a Committee of their body on the measure of the late Government for the improvement and drainage of towns. Lord Ashley presided; the chief speakers were Lord Ebrington and Dr. Southwood Smith. Resolutions were adopted, deprecating the exclusion of the Metropolis, and of Ireland and Scotland, from the immediate operation of any sanitary measure; directing measures for circulating the report; and requesting the Government to grant a conference with a deputation from the Association.

THE NEW RAILWAY BOARD.—It appears from the *Gazette* of last night that the new Board of Commissioners of Railways is now complete: the members of the Board are the Right Honourable Edward Strutt, the Right Honourable Granville George Earl Granville, the Right Honourable Sir Edward Ryan, Knight, and Captain Henry Rowland Brandreth, R. E. The Board will enter upon its duties on Monday the 9th inst.

THE EARLY CLOSING MOVEMENT.

The *Manchester Times* contains the report of a great meeting held on Thursday evening in the Free-trade Hall, Manchester, in favour of the Early-closing Movement. It was attended by George Wilson, Esq., (late president of the League) who had been requested to preside, Lord John Manners, M.P., William Ewart, Esq., M.P., C. Hindley, Esq., M.P., Joseph Brotherton, Esq., M.P., Charles Knight, Esq. (the eminent publisher, of London), Dr. Vaughan, W. B. Hodgson, Esq., LL.D. (Liverpool), the Hon. and Rev. Baptist W. Noel, W. B. Watkins, Esq., mayor of Manchester, and other influential individuals. The meeting consisted of 2,000 people when business commenced, but in about an hour afterwards the whole hall was crowded—and there could not be less than 5,000 or 6,000 persons present. A great number of ladies were present, and the meeting was of a highly respectable character.

The Chairman, who was received with great cheering, in opening the business of the meeting said that the aggregate hours of business in Manchester were from seven in the morning to nine in the evening—twelve hours of unrelieved labour per day during the week. "We seek to mend this system:—by abusing the shopkeeper? No. By setting the assistant at variance with his employer? No; but by grappling with the subject in the way in which, in our opinion, alone it can be grappled with, and by refusing to exonerate from responsibility the persons, male or female, who refuse to make their purchases within reasonable hours [cheers].

Dr. VAUGHAN, in a long and very able speech, moved the first resolution:—

That this meeting is of opinion that the all-absorbing system of business as pursued by this commercial country generally, and the excessive toil imposed upon the great mass of the youth of the middle classes in particular, is seriously prejudicial to the physical energies of the whole community, and tends greatly to deteriorate the social, moral, and religious character of the nation.

In supporting the resolution the doctor said, that what they did not like was this all-absorbing system of sacrificing everything to a money-making system. He worked hard himself, but it was from choice—from a delight in following literary pursuits; and it was his desire, that what he found so much pleasure in other classes should be allowed and enabled to enjoy also [applause]. He denied that a little learning was a dangerous thing, more than a little wealth; and declared his willingness to do all he could in any way to advance this cause.

Dr. HODGSON, of Liverpool, seconded, and Mr. BROTHERTON, M.P., supported the resolution, which was passed with applause.

Mr. J. T. GOOD, secretary to the Association, moved:—

That in the opinion of this meeting the views of the Early-closing Association are such as commend themselves to the justice and generosity of the public, and that if those views were adopted, many great positive advantages would accrue to all classes as well as to the class more immediately concerned, and the movement itself is essentially in accordance with the advancing spirit of the present age.

Mr. J. B. LANGLEY, secretary of the Athenæum, in a neat and appropriate speech, seconded the motion.

Lord JOHN MANNERS was next introduced, and was received with great cheering. In the course of his speech he said:—

I would, ladies and gentlemen, I could repeat those earnest and touching words which, when I was last in this hall, I heard Mr. Cobden [loud and protracted cheering] utter on the awful responsibility attached to great and mighty Manchester: their sense has remained in my recollection, the exact words I disremember. Happy, indeed, should I be were he with us to-night in person, as he is in good wishes and sympathy, to repeat that earnest warning, and to bid the rich and thriving, whom he was addressing, that in vain did the fame, and the wealth, and the power of Manchester increase, unless the virtue, and the intelligence, and the social and moral happiness of her toiling children increased in an equal proportion.

The resolution was carried unanimously.

WILLIAM EWART, Esq., M.P., moved the third resolution:—

That, under a full conviction of the peaceful and conciliatory measures by which the Early-closing Association proposes to carry its objects, this meeting pledges its practical support, until such serious evils are entirely removed, and the blessings contemplated are extended to every town in the kingdom.

CHARLES KNIGHT, Esq., of London, seconded the motion, and said he was proud to acknowledge he felt a strong sympathy in this movement. He argued that it would be impolicy in him, even as an interested party, to heap book upon book, unless reading were to be created [hear, hear]. It had been said that the ladies governed the world through the instrumentality of the men, and he was of opinion that, if the ladies were to make up their minds not to purchase at a late hour, the object of this movement would be achieved [applause].

The Hon. and Rev. BAPTIST W. NOEL congratulated his young friends on the progress which their righteous cause was manifestly making, as exhibited in the magnificent meeting before him, and the talent and influence which they had brought to bear upon the subject.

CHARLES HINDLEY, Esq., M.P., briefly moved a vote of thanks to the Chairman, which was seconded by the Mayor of Manchester, and carried by acclamation, after which the meeting separated.

In Liverpool on Wednesday last, we learn from the *Mercury*, there was a meeting of *shopkeepers*, to promote the closing of shops at seven o'clock in the evening, on the principle that early-closing was advantageous to *employers* as well as to their *assistants*. A resolution was unanimously adopted, "That a placard be printed and posted, and that a copy be printed as a handbill and extensively circulated, bearing the names of all who agreed to close at seven o'clock." An "Early-closing Committee" was appointed, and a liberal subscription entered into.

The drapers of Boston have so fully realised the advantage of closing their shops at eight in the summer, and the conduct of the young men in their employ has

been so exemplary, that they have agreed to grant the further indulgence of the evenings from seven o'clock for their mental improvement and recreation. It is hoped that the public will cheerfully sympathise in this just and benevolent arrangement by making their purchases as early as possible.—*Stamford Mercury.*

At Exeter an Early-closing Association is in efficient action, and a fund to carry on the good work being collected.

Halifax.—The linen and woollen drapers and hosiers of Halifax commenced closing their shops at seven o'clock in the evening on Monday last—an excellent plan, if all adhere to it.

Surprising Feat.—On Thursday evening, one of the most extraordinary feats we ever witnessed was performed by a man named Irvine. A rope was stretched from the lamp at Stonehouse Bridge to a pole on the opposite side, a distance of about four hundred feet; the rope was about eighty feet from the water, and he engaged to walk across it; which task he executed, amidst the cheers of at least two thousand spectators.—*Devonport Telegraph.*

A Drunkard's Death.—One Donahow, an Irishman, got drunk at Penrith on Sunday week, and behaved in a most outrageous manner—burning chickens alive, hacking and burning his furniture, and preparing water to scald a pig to death. He was at length taken into custody; but while the police were conveying him along the streets, a quantity of blood gushed from his leg, and he died in ten minutes, the drunken excitement, and the struggles with the constables, having caused an old wound to break out anew with extraordinary violence.

General Prim Count de Reus arrived in London on Thursday evening from Spain.

Ragged School.—Several influential members of the Wesleyan Society have determined to establish a ragged school at York.

John Bright, Esq., M.P., though slightly improving, is very far from having his health fully restored. The intended public meeting at Manchester on the subject of bringing him forward at the next election for that borough, is, therefore, almost indefinitely postponed.

A Discovery!—"Whence comes it to pass, that while other religious bodies are so successful in enlisting the sympathies of the poor, and in binding their affections to their cause, the Church of England—the church of their country, the church of their forefathers—has so signally failed in Christianising the people; that while one great mass remains utterly ignorant of the faith whereby they must be saved, another has departed from her bosom, and sought in schismatical communions the spiritual care which she refuses to afford? It is because the clergy generally have, during the last century, withheld from their flock that great and important truth of God's word, which teaches that he demands as a right their tithes and offerings for the maintenance of his church, and the evangelisation of his people; and so the people have ceased to recognise it as a duty, and have come to look upon their temporal goods as belonging exclusively to their own temporal wants; and thus it has come to pass, that *God has been robbed* of what belongs to him, and the souls of the poor have been destroyed for lack of knowledge."—*Sermon by Mr. C. F. Smith, incumbent of Pendlebury, Lancashire.* [Can anything be more logical? especially when it is recollected that the State clergy have, for centuries, lived upon tithes as their patrimony, although originally granted *for the use of the poor.* Common-sense would suggest a precisely opposite conclusion to that laid down by Mr. Smith.]

Extraordinary Discoveries at Nineveh. — Mr. Layard, an English gentlemen, has for the last twelve months been pursuing the track—first laid open by M. Botta—at Nimroud, near Mosul, on the Tigris. His excavations have not only settled the precise position of Nineveh—the very existence of which had become little better than a vague historic dream—but have brought to light some of its buildings, sculptures, and inscriptions. According to accounts received at Constantinople some months since, and communicated in the *Athenæum* of Saturday last, Mr. Layard had discovered an entrance formed by two magnificent winged human-handed lions. This entrance led him into a hall above 150 feet long and 30 broad—entirely built of slabs of marble, covered with sculptures. The side walls are ornamented with small bas-reliefs, of the highest interest—battle sieges, lion hunts, &c.; many of them in the finest state of preservation, and all executed with extraordinary spirit. They afford a complete history of the military art amongst the Assyrians, and prove their intimate knowledge of many of those machines of war whose invention is attributed to the Greeks and Romans—such as the battering ram, the tower moving on wheels, the catapult, &c. Nothing can exceed the beauty and elegance of the forms of various arms, swords, daggers, bows, spears, &c. In this great hall there are several entrances, each formed by winged lions or winged bulls. These lead into other chambers, which again branch off into a hundred ramifications. Every chamber is built of slabs covered with sculptures or inscriptions; whence some idea may be formed of the number of objects discovered, the far greater part of which, in fact nearly all, are in the best preservation. Mr. Layard's excavations have hitherto been confined to a very small corner of the mound, under which these antiquities have for ages been buried; it is impossible to say what may come out when they can be carried forward on an adequate scale.

Continental Railways.—The number of railways on the Continent at present in full operation amounts to 83. Of this number, 18 are in France, the total length being 843½ miles; in Belgium there are 13, forming, in point of length, between 600 and 700 miles; upon the borders of the Rhine there are 11 railways, making a total in length of 667 miles; in Prussia and the German States there are 24 railways, the length of rails being upwards of 1,100 miles; in Austria, Bavaria, &c., there are 12 railways, the length being upwards of 860 miles; in Holland only two, with a length of 96 miles; and in Italy the same number, length 62 miles.

The Brevet in the Army. — Last night's *Gazette* contains a supplement, with the particulars of the long-promised military brevet in honour of the birth of the Prince of Wales, who entered on his fifth year on Monday.

POSTSCRIPT.

Wednesday, November 11th.

FOREIGN INTELLIGENCE.

Intriguing at Madrid.—All the leading members of the Court and Government at Madrid appear to be quarrelling amongst themselves. M. Mon has narrowly escaped being dismissed from office, and Christina complains that there is a conspiracy against her. The latter story is thus told by the *Times* correspondent, and may be taken as a sample of the disgraceful squabbles that have their theatre at the court of Madrid:—

Maria Christina went to the Palace, saw the Queen, and weeping, informed her that Narvaez, Cordova, Concha, Serrano, Salamanca, and several others, military and civil, had formed a plan for sending her out of the country; and she implored her daughter to punish them. The Queen joined her tears with her mother's; and after Maria Christina had indulged in a show of grief for some time, the effect of which was excellent, the Queen consented to send for the Minister of War, for the purpose of either arresting the whole of the parties incriminated, or sending them out of Spain. The Minister hesitated, and said, if there was anything against them he certainly could send them away, but he was afraid of the effect it might produce abroad. Pezuela was also sent for for the same purpose; and, finally, the "Head Pacificator," M. Bresson, made it up, at least for the moment. General Narvaez, as soon as he heard of the complaints made by Maria Christina to her daughter, went straight to Sanz, the Minister of War, and told him that if the slightest step were taken to annoy him, he would do—Heaven alone knows what. He said, at the same time, that he, Sanz, was the only one of the Cabinet he had the slightest esteem for, and that his colleagues were—not better than they should be.

The Cortes have been dissolved. The new Cortes are to meet on the 25th of December. The Madrid Government has given assurances to Mr. Bulwer that the Spanish troops shall not cross the frontiers of Portugal. A band of twenty-one Carlists has been arrested on the frontiers of Catalonia.

The Portuguese Insurrection.—Coimbra, Evora, Faro, Braza, and Penafiel, have all "pronounced" against the Government: at the two latter places the popular declaration was in favour of Don Miguel. There appeared reason to doubt the disposition of the army. It was said that only six regiments of infantry out of sixteen could be depended upon by the Queen; of eight regiments of caçadores, only one; the cavalry, consisting of eight regiments, was equally divided between the Queen and the people; and of two of the four regiments of artillery who supported the Queen, one was described to be in a bad state of discipline. The Conde das Antas entered Coimbra on the 20th, with 2,500 men, and is marching against the capital. Viscount Sà da Bandeira has also joined the insurgents. He is the most popular man in the country. Advices to the 30th October, however, mention that two considerable actions had taken place between the Queen's troops and the insurgents, in which the latter were defeated. In one of these encourters, at Viana, the Queen's troops were commanded by the Visconde de Setubal. Baron Cazal was the leader of the other victorious detachment from Tras-os-Montes. He was to advance on Oporto on the 27th ult. By a decree published in the *Diario* the Queen has divested Loulè, Das Antas, Sà da Bandeira, and Fornos, noble insurgent leaders, of their titles, dignities, and decorations. Orders are said to have been issued by the Marquis of Saldanha to seize and detain the Cabrals as prisoners, should they be found on board the Royal Tar steamer. Admiral Parker, with the whole of his squadron, was still in the Tagus. Lisbon is now infested with bands of guerillas, and matters are so unsatisfactory that the King is disposed to effect a compromise with the insurgents.

The Duke of Bordeaux has married the Duchess of Modena, sister of the reigning Duke. She is thirty years of age. Her fortune is estimated at a hundred millions of francs (£4,000,000 British). The Duke of Bordeaux is twenty-six years of age.

Absconded from Ham Castle, in September last, and has not since been heard of, the Count de Montemolin, son of Don Carlos. Supposed to have gone either to Spain to head an insurrection, or to Italy to marry a wife. Whoever will give information of the present abode of the fugitive to the King of the French shall be rewarded with the cordon of the Legion of Honour.

A Vienna letter of the 31st ult. states, from Pesth, that the Archduke Palatine of Hungary, who was supposed to be out of danger, has had a relapse, which leaves little hope of his recovery. The Archduke John, his brother, left Vienna to visit him.

IRELAND.

Repeal Association.—Mr. O'Connell was present at the usual weekly meeting on Monday, and devoted the chief part of his harangue to ridiculing Mr. S. O'Brien and Young Ireland, in which occupation he showed more bitterness than humour.

Why, he would ask, did they not form an association for themselves? He would tell the reason why. It was because they were afraid, with all their professions, and thought it safer to fight with types and printers' devils, than to resort to the sword, which they lauded so much [cries of "hear, hear"]; they were, as they said, a literary phalanx, with no brigadier-general;—at least, who was to fill that post he did not know [hear, hear]. It was to be a literary violence they were to employ; they were to use their quills as pikes, and their pencils as bayonets; such was the Young Irelanders' courage [cheers].

Rent £88.

State of the Country.—Although in some districts there are still remonstrances against the delay of public works, the board and their officers are now lauded for unceasing and successful exertion, by some of the provincial papers, who, a little time ago, had been most vehement in their attacks. The number of persons employed by means of public funds, up to the close of last week, is declared to be 110,251. By the much abused task-work, labourers obtain *fourteen pence a-day* for present subsistence, besides the balance of their earnings when the "measurement" is made at the end of the month. Prolonged for seven or eight months, says the *Times*, the employment of so vast a multitude, including the many miscellaneous expenses connected with these operations, will cost much more than two millions. But the number increases; the necessity becomes daily more desperate. A frightful contagion of dependence invades the whole island. It is impossible to separate the infected from the sound. All Ireland rushes to the relief list.

Supply of Food.—There appears reason to hope that, after all, the potato crop is not utterly lost. The quality of the stocks sold in Dublin market have begun to improve; and, concurrently with the improvement, prices have fallen by from twopence to threepence the stone. "The supplies of food," says the *Times'* correspondent, writing on Friday, "are becoming daily cheaper and more abundant. There was a further decline in the price of wheat at the Dublin Corn Exchange to-day, and the meat markets are gradually receding to their average rates. Large quantities of Indian corn, too, are fast pouring into our southern ports, the effects of which are already perceptible in the reduction of prices."

The Potato Crop.—The *Armagh Guardian* says:—"A gentleman who has just travelled from Derry, through Strabane, &c., informs us that, on his way, he inquired particularly of those who were digging their potatoes, and that *one-third of the crop*, at least, is safe. In our own county the proportion is even greater.

Removal of the Wellington Statue from the Arch.—During the visit of the Queen and Prince Albert to town, on Saturday last, her Majesty communicated her decision to the Commissioners of Woods and Forests, that the Wellington statue shall be removed forthwith from its present unsightly elevation. —*Daily News.*

John Angell James, D.D.—The senate of the University of Glasgow, at their meeting, on Friday the 6th of November, unanimously agreed to confer the degree of D.D. on Mr. John Angell James, Independent minister, of Birmingham; and the degree of LL.D on Mr. Francis Adams, surgeon, of Banchory Ternans, Aberdeenshire.

The Murder at Dagenham.—During the past week circumstances have transpired which, it is hoped, will lead to something being done with reference to bringing the mystery which envelopes this murder to light. Several of the witnesses have, it is said, been sent for to Scotland-yard, and among them Mr. Collin, the medical gentleman who made an examination of the body of the deceased (Clarke), but the object of having them up there has not been ascertained. The police constables are still under a system of *surveillance* in Dagenham.

New Mayors.—Birmingham, Robert Martineau, Esq., (brother of Miss Harriet Martineau); Cambridge, Chas. E. Brown, Esq.; Colchester, W. Bolton Smith, Esq.; Derby, — Mousley, Esq.; Dudley, James Fisher, Esq., re-elected; Dublin, Alderman M. Staunton; Edinburgh, Adam Black, Esq.; Gateshead, James Archbold, Esq.; Ipswich, G. Green Sampson, Esq.; Leeds, J. Darnton Luccock, Esq., re-elected; Liverpool, George Hall Lawrence, Esq.; Newcastle, — Crawhall, Esq.; Norwich, J. Colman, Esq.; Oxford, T. Mallam, Esq.; Rochester, W. Hayward, Esq.; Southampton, W. Lefeuvre, Esq.; Worcester, F. T. Elgie, Esq.; Windsor, — Bedborough, Esq.

Education in Wales.—The gentlemen employed in the inquiry into the state of education in Wales are, R. R. W. Lingen, Esq., Fellow of Balliol College, Oxford; Henry Vaughan Johnson, Esq.; Jellinger C. Symons, Esq., barrister-at-law, with the assistance of persons acquainted with the Welsh language, and employed in procuring complete and accurate statistics of the number and condition of the schools in Wales.

The Evangelical Alliance.—A correspondent informs us, that Dr. Young, of Perth, has withdrawn from the Evangelical Alliance, on anti-slavery grounds.

Accident on the Eastern Counties Railway.—On Friday morning last, an accident occurred on the Eastern Counties Railway, near Chadwell, caused by a truck used for conveying rails or plates to different parts of the line requiring repair being left on the "up" line. The truck was smashed to pieces by the engine of a goods train, and the engine itself much damaged, but, fortunately, no one was injured by the accident. Three "plate-layers" were taken into custody for neglect of duty in leaving the truck on the line instead of putting it into a "sliding," and were committed to the House of Correction at Ilford, one for six weeks, and the other two for one month each.

Reduction in the Price of Bread.—Yesterday there was a reduction of one halfpenny on the 4lb. loaf of bread throughout the metropolis.

Illness of the Poet Moore.—We have received from London a private letter, dated Thursday, from which, with much regret, we give the following paragraph:—"I lament to have to tell you of the rapidly declining health of Ireland's most honoured poet. The sun of life is fast setting, and it is feared that his dissolution is near at hand."—*Ballinasloe Star.*

Representation of Renfrewshire.—Colonel Mure, of Caldwell, has offered himself as a candidate for the representation in Parliament of the county of Renfrew, vacant by the death of Mr. P. M. Stewart.—*Caledonian Mercury.*

The Lord Mayor has appointed the Rev. Halstead E. C. Cobden to be his chaplain.

CORN MARKET. Mark Lane. This Day.

—	Wheat	Barley	Oats	Beans	Peas	Flour.
English	1130	2010	120			2250
Scotch.....						
Irish						
Foreign	4250	6290	11960			

Very small attendance of buyers, and consequently very little doing, but holders show no disposition to press sales at lower prices.

Terms for advertising in the *Nonconformist*.
For Eight Lines and under . . . . . 5s. 0d.
For every additional Two Lines . . . 6d.
Half a Column. . . £1 | Column. £2
*** All communications to the Editor should be addressed to the office, 3, Whitefriars-street, Fleet-street.

TO CORRESPONDENTS.

"H. Poyner." We are quite unable to give him the information he asks.

"A. E. L.," Hersham. We have not room this week.

"An Inquirer," Devonport. The Jerusalem-chamber is in Westminster Abbey.

The Nonconformist.

LONDON: WEDNESDAY, NOV. 11, 1846.

SUMMARY.

We shall be brief in summing up the news of the past week for two obvious reasons—first, because the topics which present themselves are comparatively few; and secondly, because the most important of these we have separately noticed elsewhere. On the condition of Ireland it would be superfluous for us to repeat here the information we have given in another column; and on the meeting of the British Anti-state-church Association—a full report of which we present to our readers—we have nothing left us to remark, save that the numbers attending it, the deep and earnest attention paid to every speaker, the character of the audience, and the spirit of the speeches addressed to it, justify the conclusion that the great object of this Association, whatever may be its progress elsewhere, is evidently and rapidly advancing in the metropolis.

The dearth, we apprehend, is gone—gone almost as suddenly and unexpectedly as it came. Prices are tumbling down, and trade, as a consequence, is looking up. We never shared the fright of some of our contemporaries. Doubtless, the extent of the potato blight was alarming, and salutary alarm awakened proportionate activity. We only wonder, as we expressed last week, that they who saw reason sufficient for prayer, could not see ground enough for action; and that the same council which commanded the clergy to entreat that the windows of heaven might be opened, refused to give its sanction to the opening of the ports. The coolness with which Lord John Russell announced to the deputation, who waited upon him a few days since, his belief that such a measure of relaxation was altogether unnecessary, contrasts strongly with the zeal which prompted him to advise her Majesty to order prayers for relief to be read in all the churches.

We have to notice several public meetings of considerable importance, besides the one to which we have already adverted. In the same room in which the British Anti-state-church Association held its meeting, and at an earlier hour of the same day, Mr. B. B. Cabbell, under the auspices of the Lord Mayor, launched his "National Provident and Benevolent Union." He announced one or two modifications in the detail of his scheme, and we are gratified in being able to state that he has abandoned the religious test which formerly disfigured it. The attendance was not numerous, nor was the platform crowded by influential persons; but many a project of not less promise has come quite as unobtrusively into being; and we trust the member for St. Albans is too wise a man to suffer early discouragement to daunt him. Manchester has been the scene of a great demonstration in favour of the Early-closing Movement—a movement which is now rising into strength, and which, from the first, has pursued a noble end by unexceptionable means; and Liverpool has witnessed the novelty of a public meeting of *shopkeepers* for the accomplishment of the same end. Edinburgh has been listening to the eloquence of the Hon. T. B. Macaulay, on behalf of the claims of her Philosophical Institution. The British Branch of the Evangelical Alliance has also met, and has passed a resolution excluding slaveholders from membership. Better late than never. We should have valued this testimony more highly if it had been given when fidelity and consistency alike called for it. It is better firmly but mildly to rebuke wrong-doers to their face, than immediately after their backs are turned. As it is, the resolution destroys all prospect of an ecumenical alliance, without saving the reputation of those who have passed it.

Foreign news is not particularly striking. In Portugal all is uncertainty, and accurate information of the relative strength of parties can scarcely be said to have arrived. Spain has subsided into her normal state, which is one of ill-concealed absolutism. A new cause of offence to France, or, perhaps, we ought rather to say, to the French Government, has been given by the absence of the English ambassador alone, of all the foreign representatives at Paris, from the first public reception of the Duke and Duchess of Montpensier. The two *Governments* are now thoroughly estranged; but, happily, the vital question of peace or war is not left solely to their decision. Nevertheless, although there is no quarrel between the two nations, it behoves each to be doubly watchful of their rulers, lest the squabbles of diplomacy should kindle into international strife. The news received weekly from Italy seems to be more allied to romance than sober reality. The Pope promises to become the most just and popular sovereign of Europe, as he certainly is superior to his compeers in strength and energy of character. His council of cardinals—the ecclesiastics who raised him to his present position—having obstructed his measures of reform, have been superseded by a council of state, which does not contain a single cardinal. This may appear a bold measure; but Pius IX. doubtless knows his own strength, and, backed by popular support, can bid defiance to the whole army of tyrannical ecclesiastics, who have made a profit of misrule. It is difficult to form any probable conjecture as to the upshot of this strange policy. But one thing is certain, that every measure adopted by the Pope to increase his popularity as a sovereign, is calculated to undermine his authority as a pontiff. The war between the United States and Mexico seems likely to be as protracted as it has at present been resultless. The former gain victories, but few advantages; the latter maintain a kind of passive resistance, leaving the American troops to show their skill in traversing barren and unwholesome deserts, and providing themselves with subsistence. The Mexican war presents the strange picture of a victorious army in a foreign country, which is more nearly reduced to the necessity of effecting a peace than the state which it has partially conquered and subdued.

A HAND TO THE HANDY.

We know not whether Mr. Benjamin Bond Cabbell is made of unflinching stuff—we hope his firmness is as well developed as his benevolence. He has committed himself to an enterprise of "pith and moment"—one which contains in it the seed of a mighty change—one, the ultimate success of which, will do much to elevate the social character of the labouring classes, and to save the country from an all-comprehending and self-increasing evil. He is, therefore, booked for an incalculable amount of ridicule, misrepresentation, and obloquy. He will be left to work, we apprehend, pretty much alone. Is he prepared for this? Can he calmly endure—not opposition, for that is comparatively easy—but cold neglect? Will he wince at being pointed at as a warm-hearted visionary? Do thin meetings strike a damp into his will? Does the vision of a sarcastic article in the "leading journal of Europe" unnerve him? Can he persevere, upborne under all discouragements, by unwavering confidence in the soundness of his project? In a word, has he love enough to effect an unseamed and inseparable junction between his own soul and his magnificent undertaking? If he is all right in these respects—if he has learned to live, not in other men's opinions, but in his own deeds—if he is, as all great reformers have been, modest but self-reliant, open to counsel, but unchangeable in faith—then, he has before him a rough but certain road to as proud a triumph as the present age has witnessed. Hitherto, he has done well—we fervently trust he will show himself equal to the occasion.

Mr. Cabbell is no enemy to the principle of a Poor-law, hearty as is his abhorrence of the statutory form in which it is at present embodied. We candidly avow that we are. Experience the most ample, we think, has proved that its uniform result is to be found in the degradation of the working classes. Like dram-drinking, it perpetuates and increases the evil it temporarily relieves. It creates a habit where before there was nothing but a want. It induces expectations in the poor, and fosters indifference in the rich, highly detrimental to the mutual interests and good-will of both. Where generous, it provokes idleness and imposture—where stringent, it perpetrates injustice and cruelty. Between the two sections of the "haves" and the "have-nots," law cannot be an impartial or discriminating go-between. The favour it shows to the one is necessarily at the expense of the other. No sane man could stand up to defend the ultimate consequences of the poor-law of Queen Elizabeth—no humane man could undertake to vindicate the working of the system for which it was displaced. Where is the middle path of safety? We have looked earnestly on either hand, but can find none. They who condemn the ancient plan convince our judgment—they who denounce the new one carry our hearts; but neither the one nor the other have pointed to a legal provision for the poor which would relieve distress without promoting indolence, and secure from imposture without enacting tyranny. The solution of this problem—if, in the nature of things, it is soluble—is the sole method by which we can be reconciled to any poor-law system.

We would, however, retrace the steps of the legislature by very different ways than that at present in vogue. It is not by cold negations that the original error is to be repaired—not by practically converting poverty into a crime—not by imprisonment and starvation—not by the ruthless violation of domestic ties—not by systematic brutality and heartless neglect—that we would aim at getting rid of an inconvenient anomaly. Neither would we at once, or, indeed, at any time, cast the unfortunate poor upon voluntary *charity*. The evils superinduced by three centuries of erroneous policy are too numerous, too widely-ramified, to be thus relentlessly plucked up by the roots. Let us have, in the first instance, something positive and supplementary—something which, as it grows, will gradually push a legal provision out of its place—something which shall teach the labouring classes how entirely the ills of life which money can relieve are under their own control, and how, by voluntary combination, they can build up an effectual barrier against the miseries of a hopeless dependence—something towards which the wealthy and the benevolent may contribute, at least in its infancy, without trenching upon the independence or self-respect of those whom they would serve. "The National Provident and Benevolent Union" is modelled on this plan; and every enlightened philanthropist, we imagine, will hold himself bound to support it.

We have looked attentively at Mr. Cabbell's project, and we think we can discover in it advantages which should commend it to the heartiest sympathies of the humane. It appears to us to combine the certainty of a legal provision with the freedom of the voluntary principle—to secure adequate relief for the poor, without trenching upon their independence. Any plan for the assistance of the industrious classes should, in our judgment, embrace the following conditions—the charity which overlooks them defeats itself:—

1. It should in no degree violate individual self-respect. Degrade a man in his own opinion, and you make him powerless for good, potent for evil. Character is influenced, to an incalculable extent, by position—the life of the soul is in the atmosphere it breathes. Pauperism, in its proper sense, is the prolific parent of crime. In order to manly virtue, an individual must feel not merely that he *may* live, but that he has a *right* to live. Something of degradation evermore accompanies a sense of dependence—and it matters not whether that dependence rests upon a Poor-law or upon alms-giving. There is no safeguard to morality more effectual than that which enables a man to lift up his head unabashed amongst his fellows, and to look his superiors in the face without a conscious blush. Now, a system of mutual assurance, even when aided, as in the outset we believe it must be, by the voluntary benevolence of the wealthy, leaves the recipient of relief in no lower position than that in which it found him. He is but receiving "of his own." He is but enjoying the fruit of his own providence. He is extracting a benefit from the natural laws of combination. He is learning by experiment that "union is strength." To the fund from which he draws support in the hour of his exigency, he has himself contributed of his hard earnings. He sowed that he might reap—strewed that he might gather. From the misfortunes which have overtaken him he can fall back upon a common defence, without trespassing, or even appearing to trespass, upon the rights of others. He needs not the arts of a beggar—he wears not the badge of a pauper. The season of trial safely passed, he can resume his station in society, as self-reliant, as independent, as irreproachable as ever.

2. All aid given to the poor should foster, rather than impinge upon, habits of providence. To help men to help themselves is the best assistance you can give them. That is but a poor charity which would fix the destitute, as limpets, upon the estates of the rich. A sound social education is to the full as important, as ample relief when requisite. Give even the most downcast an interest in something which they can call their own—something felt to be worth possessing; resign to them the management of it, in order to its future fruitfulness; call out into exercise their judgment in the selection, approval, or dismissal of trustees; constitute them a constituency whose well-being is bound up with practical wisdom, forbearance, forethought, and moderation; let them see that there is something substantial to be won by temporary self-denial, and persevering frugality; open to them a door through which industry may hope to pass to security from dependence, and, perchance, to a higher and more honourable station; and you are doing your best to give an invaluable social education to the now oppressed and down-trodden masses. Men thus trained are in the best course of preparation for a discreet use of the elective franchise—and the habits thus induced and matured will be found serviceable in all the walks of human life.

3. It is of the utmost importance to put labour upon an equal footing with capital, in the market of the world—so to assure it that it may "speak with its enemy in the gate." Whatever raises the independence of the working classes, guarantees them against casualties, backs them against oppressive cupidity, provides a retreat for them in seasons of physical disability, and bases their relief, not upon caprice, but upon right, will help to do this. Mr. Cabbell's plan, it is true, will not immediately touch the lowermost of the poor, but eventually, and by indirect influence, it will. The great body of the industrious will be placed by it in a position to demand a fairer remuneration for labour than it has hitherto enjoyed—and no section can advance without drawing all the other sections after it. Hence, the present enterprise will probably find few admirers amongst capitalists, whether agricultural, mercantile, or manufacturing. But no matter—it is best, perhaps, as it is. We should suspect the soundness of any project for the relief of industrious poverty, which was eagerly caught at by the monied world.

THE CONDITION-OF-IRELAND QUESTION.

The condition of the sister island is manifestly improving. In all respects the accounts are cheering and hopeful for the future. Indian corn, in great abundance, is pouring into the outports; much of the potato crop, thought to have been destroyed, proves to be sound; farmers are bringing to market large portions of those supplies of grain which have been held back with the vain hope of securing famine prices; and, as a necessary consequence, all kinds of provisions have become much cheaper. Government, too, is pursuing its arduous task of providing employment for the destitute with equal assiduity, energy, and judgment. The Irish Executive have made it

known that they mean to allow no jobbing—no mere collusive attendance on the relief works. They are determined that the labourers shall fairly earn their subsistence. They refuse to obtain a temporary popularity by encouraging the native indolence of the people. All this is very distasteful to idleness; and, consequently, the demand for labour tickets has fallen off. Indeed, in the barony of Tulla the people have resorted to their usual means of attempting to overawe the Government by turbulence and outrage. But the plan has not answered. The threat of the Lord Lieutenant to suspend the public works, and the introduction of a military force, had the desired effect. Tranquillity has been restored, and we hope that this example of the firmness of Government will prevent further tendencies to outrage. Mr. O'Connell, too, has altered his tone. He now justifies the Board of Works, confesses to have been under "a misconception," and thinks it "is ready to work for Ireland to the utmost of its power." Could not Mr. O'Connell have informed himself more accurately of this fact before he incited the people against the hand which was providing them with employment? Had he done so, he might, in all probability, have prevented much of the turbulence and impatience which the people have since evinced. Mr. O'Connell is now, as far as recent declarations go, quite disposed to co-operate heartily with Government, not only in providing employment, but in enforcing "task-work," so lately denounced. Such glaring and disgraceful inconsistencies prove his unfitness to lead or advise the Irish people at a juncture like the present. In all parts of the country the landlords are reducing their rents. Some few are doing better—co-operating with their tenantry in efforts to enable them to pass safely through the present season of distress, and to improve their condition for the future. Pre-eminent amongst the latter is Mr. W. Sharman Crawford, who, at a meeting of the tenantry on his estate at Staleen, county Meath, proposed the following measures:—

"He stated that he would allow his tenants the value of any improvements they might make upon their holdings at any time they may wish to relinquish them. He will himself take the farm in any such event, and allow compensation, or he will permit the retiring tenant to sell his *right* to any other person; with the sole proviso, that the solvency of the offered purchaser be satisfactorily shown to the landlord. He said more—he offered to advance money for the purpose of draining, and other such permanent improvements, to any tenant who wishes to avail himself of the offer, and sums so advanced he will take back at five per cent., until it be repaid.

"For the immediate relief of destitute persons he formed a committee consisting of the parish priest, the Rev. Denis Walsh, and others, who, by an arrangement, will levy a sufficient sum from the several holdings, one-half of which he authorises them to deduct from his rent for the year. It is evident that the extent of employment likely to be given by the improvement of the lands will leave little pressure upon this fund, and to reduce the pressure further Mr. Crawford has given directions to have the land tilled which he had in his own occupation under cattle. These are the wise means by which this practical landlord shuts out famine and pestilence from his tenantry, and secures their future comfort. Nor is this the first occasion on which he carried into effect the principles he advocates in relation to the occupation of land. Well convinced of the soundness of the small-farm system within proper regulations, he has divided into sixty holdings the same quantity of land which was held by five tenants when it came into his possession."

"This," says the *Drogheda Argus*, from which journal the above report is quoted, "is true patriotism—it is the true spirit of manhood, which, acting and teaching the great doctrine of self-reliance, nobly contrasts with that lazy, servile spirit that leads the majority of Irish landlords and prating philanthropists alternately to beg, and fawn, and growl, at 'Government' to do that which they should themselves do."

But what is doing with regard to the permanent improvement of the condition of Ireland, or what do the Ministry contemplate in the shape of legislative relief next session? The public is beginning to demand a substantial cure of a long-standing and chronic complaint. We give the following suggestion from an editorial article in the *Morning Chronicle*:—

"The advances from the public, contemplated by the Lord Lieutenant, are a gratuitous boon to the landlords. To this boon no one supposes that the landlords, as such, have any claim. They give no equivalent for it. They have in no way either earned or deserved it. The Government, accordingly, does not give it to them for their own sake. It intends them as the mere channels through which a benefit is to reach a portion of the community far other than themselves. That the permanent fruits of improvements made by public money accrue to them, and them alone, in the form of increased rent, is an incidental circumstance, arising from the unfortunate state of landed tenancies in Ireland, but in itself not a thing intended nor desired by the Government. Well, then, to this unmerited and unintended gift let the Government annex a condition. Let it make a rule that no landlord shall receive its aid in improving his land, except on condition of giving to the tenants of the land so improved a *permanent proprietary interest* in the soil. The condition would not be onerous. The land would be given back to the landlord greatly increased in value. Let him rest content with that increase, and bind himself for ever that there at least his demands shall stop. Let him grant to every tenant a perpetual lease, on a fair valuation of the land after the Government has drained it. We should greatly prefer an arrangement much more liberal than this. We would require him to divide with the tenant the boon conferred on himself, and to grant a perpetual tenure, at a rent much below the full value of the improved land. But we should hail with joy even the more niggardly arrangement; and so, we venture to say, would the tenantry. The immediate gain to the landlord would be a manifold equivalent for renouncing any further prospective increase. Besides, the arrangement would be voluntary. If he prefers the shadow to the substance, nobody seeks to interfere with him; let him shift for himself; only do not present him with the substance too."

Let some such principle as this be adopted, as supplementary to a bold measure for the reclamation and allotment of waste lands, and Ireland may again rise from her deep depression, and take a place amongst the orderly, prosperous, and well-governed nations of the earth.

REV. H. STOWELL AND PROTESTANT POPERY.

THERE is a class of persons in the community who are the victims of a morbid fear and hatred of Popery. Both feelings are the offspring of ignorance. The subjects of them do not know what Popery is, and they mistake something for it which it is not. They have mistaken its outward manifestation for its spiritual essence; and what were really evidences of a barbarous age, they regard as characteristics of a religious system. Popery is, with them, nothing but a "brain-spattering, windpipe-slitting art," a thing of racks and faggots, inquisitions and scaffolds. Nothing would shock them more than to tell them that they harbour the unclean thing in their own breasts; and yet the spirit and method in which they oppose it, prove that they are anti-papal in name and intention only. With wonderful perversity, they take intolerance for anti-popery, and freedom of opinion for Roman Catholicism. Catholic relief and repeal of test acts, sure proofs of the decline of the papal spirit, they deprecate as the evil thing itself. They look with terror on the liberal measures and tendencies of the age, as "opening the flood-gates of Popery." They have a horrible anticipation that some day or other the fires of Smithfield will be again kindled; and, in desponding moments, occasioned by some triumph of freedom, they contemplate with a sort of gloomy resignation, "sealing their testimony with their blood." Poor creatures! they have nothing to fear; men are never burnt for being *behind* their age. They are not the stuff of which martyrs are made. They are much more likely to be the persecutors; and if they had lived three hundred years ago, they would surely have kindled the very fires they now condemn.

This class of persons compose National clubs and Orange Associations, into which forms they are moulded by those politicians who use ignorance and fanaticism as tools. Of this class also Protestant meetings are composed: assemblies in which the speakers perform functions not unlike those of *Chulos* in the bull-fights, of which we have heard lately, and strive to excite the worst passions, by exhibiting a scarlet abomination to the distempered vision of their audience. A meeting of this kind was held last Friday, at which the Rev. H. Stowell delivered an address unusually long, violent, and tiresome. In such a degree did it possess these qualities, that the wearied reporters abstained from taking notes; for which course, they incurred the severe censure of the speaker, and deserve the thanks of a grateful country. To those who are acquainted with the usual staple of the orator's addresses, the latitude of this speech will be quite as remarkable as its longitude. It proves him to have *two* ideas. He "came out strong" in favour of dulness, as well as Protestantism. His dread of Rome is not greater than his horror of wit. He objects to the spread of *Punch*, as much as the spread of Popery; thinks Dickens as dangerous as Dens, and places "Nicholas Nickleby" and the Mass Book on the same shelf. Like, it is said, loves like; and if the converse be true, perhaps the reverend gentleman's antipathy to wit and humour may be accounted for.

But what we have to notice particularly in Mr. Stowell's speech is his counsel to Dissenters "to lay aside, for a little time at least, their horror of religious establishments, and to aid in the common work. Surely they would prefer the tolerant Protestant establishment of this country to Roman Catholicism, the terrors of the Inquisition, the dungeons of Newgate, and the flames of Smithfield?" Advice is a commodity the supply of which considerably exceeds the demand. It is eminently that thing which it is "more blessed to give than to receive." Nevertheless, we are grateful to the reverend gentleman for his counsel. Of course, we do not mean to take it; no, we intend to return it. We strongly advise him to join us. Let him and his Orange confederates cease attacking Popery with its own weapons. Let them "lay aside, for a little time at least, their horror" of an old world manifestation of the evil, and join with us in attacking the spiritual wickedness in subtler and more dangerous forms. Anti-state-churchism is true Anti-Popery. The grand principle of Romanism is its claim of infallibility and supreme authority; and the only efficient way of opposing it is by the maintenance of the great antagonist principle, the right and duty of private judgment. We see Popery in everything that infringes the latter principle. It cannot be denied that State-churches do this, and we contend that they are, therefore, essentially Popish. That which Mr. Stowell opposes we believe to be the mere adjunct and "accident" of Papacy, not exclusively characteristic of it. But we can recognise it where he does not. We see it in creeds and confessions, in articles of faith, nine or thirty-nine, of Evangelical Alliances and Episcopal Establishments, in forced contributions of tithes and church-rates, in ecclesiastical courts and civil disabilities. Perhaps, also, it lurks in trust deeds, and conditions of membership; is the spirit which brooks no difference of sentiment; which brands as infidels such as cease to be sectaries; and looks coldly on devout men who presume to have higher objects than "the cause and interest." Popery begins where tolerance ends.

Mr. Stowell addresses his advice to *Dissenters*. He evidently supposes that all Dissenters are zealous and earnest in their opposition to State-churches. He remembers the history of their Puritan forefathers,

"Martyrs of heroic story,
Worth a thousand Agincourts;"

whom no difficulty daunted, no sacrifice deterred, who in prison and in exile, on the scaffold and on the battle-field, testified the fervour of their devotion to the cause of truth, and counted not their lives dear in comparison with the rights which God has given; and he naturally thinks that those who possess the "noble heritage of this glorious ancestry" are the men to work out their principles. We thought so once. We also looked to those who profess to hold Puritan principles, for the zealous maintenance and triumphant issue of this great argument. We were mistaken. Anti-state-churchism never was, never will be, sectarian. It will have for its supporters men of all sects, but perhaps a majority of none. It is not necessary for its success that it should. Every great movement has been effected by the few. The history of human progress is a continued record of the strife of minorities with majorities, and the overthrow of the latter by the former. The fishermen and tent-makers of Galilee were a minority; so were Luther and his confederates; so were the Puritans; so were the Dissenters of 1828, and the Catholics of 1829. And in the great struggle for commercial freedom just concluded, the victors, in the very day of their triumph, were a minority. Mere numerical superiority is as the small dust in the balance, compared with zeal, energy, intelligence, and truth. These we shall enlist on our side, and by these we shall prevail.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.—The second annual meeting of the Young Men's Christian Association was held on Thursday evening, at the Freemasons' Hall, Queen-street; Lord Robert Grosvenor, M.P., in the chair. The attendance was numerous. The proceedings having been opened with prayer, the Chairman briefly addressed the meeting, remarking with what sincere pleasure he observed the gratifying progress which a society so excellent in its object, and in all respects so interesting, was making in the favour of the public. The very circumstance of its having been founded by the same parties who had been primarily instrumental in instituting the early closing movement, augured well for its success, and induced him to indulge in a sanguine hope that it would prove eminently useful in promoting scriptural knowledge and practical Christianity amongst the young men of London, and especially amongst that class of them who were engaged in shops and mercantile establishments [cheers]. The Secretary (Mr. Tarleton) read a report from the committee, showing the operation of the society during the past year, and describing the beneficial results which had ensued from its workings. The committee announced that they had made arrangements for the delivery of a course of lectures on moral, religious, and literary subjects, in various districts of the City; and the attendance of young men was earnestly solicited, as the discourses were designed expressly for their benefit. The following statement of accounts shows the financial position of the association:—Receipts from various sources, £284 2s.; disbursements, £371 14s. 10d.; leaving a balance of £87 2s. 10d. due to the Treasurer. Mr. Robert Dibdin, clergyman, moved that the report be received, printed, and circulated. Mr. Robert Bevan seconded the resolution, which was carried unanimously. Mr. Samuel Martin, minister, and several other speakers, chiefly clerical, having addressed the meeting, the proceedings terminated. We regret that the large demand upon our space prevents us giving a more ample report of the proceedings of this excellent institution.

RIBBRIDGE UNION.—At a full Board of Guardians held on Friday, it was resolved by 13 to 2 that Slater (the person proved to have shown great cruelty to the inmates of the workhouse) should *not* be prosecuted as the Poor Law Commissioners recommended. Reporters were not admitted. It was stated that the Assistant Commissioner, Sir J. Walsham, protested against their exclusion, and said the Commissioners would feel it their duty to bring Slater's case under the notice of the Secretary of State. It is difficult to guess at any but one reason for the decision not to prosecute—that the officers of the union dread some disclosures which the defence of Slater might involve.

THE GREAT BRITAIN.—It is understood that the statement of a contract having been entered into with Mr. Mackintosh, for the removal of the Great Britain, is incorrect. She is in no respect worse situated than heretofore; and the general opinion is, that the best thing that can be done is to protect her where she is till the tides and weather are more favourable for getting her off.

A TERRIBLE POSITION.—As a train was proceeding through the tunnel on the Leicester and Swannington Railway, on Thursday, in the direction of the latter place, one of the chains which connect the carriages broke, and left a number of the carriages behind in the tunnel. Another train left the Leicester station about a quarter of an hour after that which stopped in the tunnel had started thence, so that the passengers in the latter expected every minute to have a collision with that which was following them. Their agitation and intense feeling of approaching danger may be in some measure imagined; and these were heightened by their hearing the noise of an engine drawing near, while they were unable to judge whether it was in the front or the rear of them. In a few minutes their state of awful uncertainty gave way to a sense of security; for the engine which had gone on returned to take the train forwards. Had the delay existed five minutes longer, the collision between the following train and the carriages would have been terrible, and the sacrifice of life certain.

We understand that Sir Robert has never been in better health and spirits than he has enjoyed for some time past.—*Spectator*.

FOREIGN AND COLONIAL NEWS.

FRANCE.

The Duke and Duchess of Montpensier arrived on Wednesday afternoon at the Palace of St. Cloud; where they were received by the King and Queen, and the other members of the royal family. The royal couple travelled from Blois by railway; and there was no public demonstration of rejoicing on their arrival. The King and Queen of the Belgians left Paris for Brussels on Tuesday, by a special train on the Northern Railroad. Their departure on the eve of the arrival of the Duke and Duchess de Montpensier excited considerable surprise in Paris, and was construed by some into a protest of King Leopold against the marriage. On Saturday the Duke and Duchess of Montpensier made their first appearance in public since their arrival in Paris. A grand reception was held at the Palace of the Tuileries, at which the foreign ambassadors and all other members of the *corps diplomatique* were presented to their Royal Highnesses. The representatives of all the foreign powers now in Paris attended, with the exception of the Marquis of Normanby. None of the gentlemen attached to the British embassy were present. The absence of Lord Normanby was regarded as unfavourable to the restoration of the good understanding between England and France, and the funds were sensibly affected. It was stated, on good authority, in Paris, that M. Guizot, at the request of the King, had furnished Lord Brougham with copies of all the correspondence which had passed between Lord Palmerston and the French Government on the subject of the Spanish marriages, in order that his Lordship might be enabled, at a fitting opportunity, to vindicate the course pursued by the French cabinet. The *Presse* announces the approaching downfall of Lord Palmerston.

On Wednesday, Lord Normanby presented to M. Guizot Lord Palmerston's reply to the French minister's note, on the original protest of the British Government. The reply runs to the length of a hundred pages, and took an hour in the reading. It is described by the *Morning Chronicle* as "able and energetic." "It enters at length into all the points of the question, and concludes by insisting on the necessity of the *renunciation* by the Infanta and her husband, on the part of themselves and *their posterity* by this marriage, of any rights which they *may* have to the throne of Spain."

Accounts from Algiers, to the 27th October, state that Abd-el-Kader has re-appeared on the French south-western frontier, and that fears are entertained of his making a new incursion into the colony. The French troops started from Mascara on the 23rd, at a moment's notice, to encounter him.

The Minister of Public works had received a general report on the ravages committed by the inundation of the Allier and Loire, from which it appears that it will require upwards of 65,000,000 francs (£2,600,000) to re-establish the bridges, embankments, roads, &c., destroyed by the floods, and to execute the works necessary to prevent the recurrence of a similar disaster. In that estimate was not comprised the amount of injury suffered by private property.

The *Marseilles Courrier* of the 29th October makes the following statement:—"The favourable weather of yesterday has brought into our port a considerable number of vessels laden with corn. In the course of the evening eighteen entered on quarantine, and twenty-eight with a clean bill of health. Letters from Constantinople, by the last packet, state that 115 vessels laden with corn had sailed for Marseilles."

ROME.

The Pope perseveres in his course of reforms. All the cardinals are opposed to him except two—the secretary and another. A few days ago, Cardinal Gizzi resigned, saying that he had laboriously devised what he considered healthy measures, which, on his producing them, were ridiculed and contemned by the Cardinal Council to a man. His Holiness refused the resignation, and said he would do without the cardinals; accordingly he established a Council of State of his own, without including in it a single cardinal. In the *Diario di Roma* are gazetted the names of the new Council, and their proposed functions. The Pope retains all his popularity with the people both in Rome and the provinces.

There were rumours that the Pope took precautions against being poisoned. A letter in the German *Allgemeine Zeitung* says:—

"I can state to you, from a credible private letter from Rome, that the life of the Pope is not safe. His Holiness has received many warnings, and must make a virtue of necessity. His dinner is served at eleven o'clock, and remains standing till one, till it is cold, it is then examined by a chemist, and warmed on the dinner table over a spirit lamp. His cup of chocolate for breakfast is prepared by the Camerario in his immediate presence. When he goes to mass he takes the host, the wine, and water, with him; at a certain convent where he lately intended to administer the sacrament, he neither performed the ceremony nor took the usual refreshments. Such is the life of Pius the Ninth, the greatest benefactor of the Roman states."

A correspondent of the *Daily News*, writing from Rome, says—"You will scarcely believe it is true, but it is nevertheless so generally asserted by grave men in every quarter, that there must be some foundation for the report, that his Holiness, previous to taking solemn possession of the Papacy on the 9th of November, intends, during eight consecutive days, to preach *in propriâ persona* from the pulpit of St. John Lateran."

It is rumoured that the court of Vienna has threatened to send troops into the Papal states, alleging that, if the Pope persists in his popular reforms, it will be almost impossible to prevent an insurrection in Upper Italy.

UNITED STATES AND MEXICO.

The West Indian mail brings us a new version of the Mexican war. It now appears plain how General Taylor so liberally granted an armistice to Ampudia. The army of General Taylor was firing its last shots, and could not, for want of ammunition, have continued the siege any longer. The Mexican general, seeing that by an armistice of any sort he would have time and space quietly to retire from Monterey to Saltillo, a city of much more natural and strategical strength than the former, caught a favourite opportunity of submitting the proposal. The position of affairs is now not such as will permit of American boasting. Santa Anna has set out with a strong force to aid General Ampudia; if they bring their combined forces to harass the troops of the United States—and since by the Washington order they are to board on the Mexican peasantry, those peasantry will doubtless remove their cattle from freebooting—they may be starved out of the country, and seriously reduced in their number, by the guerilla warfare of the natives. Amongst the passengers by the Thames was the ex-President of Mexico, General Paredes.

The "Josiah Bates" has brought advices from New York to the 21st ult., which in a great measure confirm the above intelligence. The returns of killed and wounded at the battle of Monterey were most anxiously looked for. Some later accounts state that the American loss in that conflict was 700, and the Mexicans 1,500 killed and wounded. Reinforcements were being despatched to the assistance of General Taylor. The 1st regiment of Indiana volunteers had been ordered from the mouth of the Rio Grande, and the Alabama and Georgia regiments from Camargo to Monterey; and the President had issued orders that the six regiments of the Pennsylvanian volunteers be mustered forthwith for Mexico. Accounts from Matamoras state, that on the 27th of September there were no less than 700 Americans—about three-fourths volunteers—sick of dysentery, accompanied with intestinal ulceration and typhoid fever. The average number of deaths was five a day. The distance from Monterey to Mexico is at least 600 miles, over the table lands and deep gorges.

General Santa Anna arrived in Mexico on the 15th of September. The Mexican republic received him most enthusiastically, and were almost frantic with joy. The testimonials of attachment to his person were unbounded. The next day the most vigorous measures, so far as declarations go, were adopted by the Provisional Government. A levy of 30,000 men to recruit the army was ordered. The people are said to entertain the most bitter sentiments against the Americans. Puebla, and other large cities in the vicinity of the capital, are reported to have complied with the utmost alacrity with the levy of men recently ordered by the Government; and, according to the advices published by the *New Orleans Bulletin*, states, associations, and individuals, were engaging themselves to raise and maintain troops, and the insurgent Alvarez had joined in the movement. Yucatan, we are told, is as wholly and truly Mexican as the city of Mexico itself. That state has thrown off her disguise, recognised the revolutionary Government, and re-annexed herself to Mexico, subject to all the risks of the existing war with the United States.

The St. Louis journals report that a force of 5,000 Mexicans were advancing towards Santa Fé to expel from thence the American troops. Other accounts report that General Kearney had left Santa Fé on the 3rd "for another settlement," and expected to be absent 20 days, the main body of the army and the horses being allowed to remain to recruit their strength in the meantime. It is added that the general had captured another town, the inhabitants of which had chosen a new government, under the protection of the United States. The official journal announces that the ultimate retention or surrender of the present conquests of the republic rested with the decision of Congress alone.

Winter was approaching. Snow had fallen both at Utica and Buffalo; and at Philadelphia ice a fourth of an inch thick had been formed.

THE WEST INDIES.

The West India papers are almost entirely filled with accounts of public meetings on the sugar duties, and correspondence and editorial remarks thereon. The subject appears to be taken up warmly and with much spirit, and, considering all things, with considerable temper. There appears to be a strong feeling in favour of an alteration of the navigation laws, and also reduction of local taxation. A disposition is evidently evinced to make exertion to meet the altered state of things, to cultivate on the best principles, and effect such a change by a reduction of local charges, freedom of shipping laws, and improved agriculture, as to enable the colonist to compete with slave produce. More shocks of earthquake have been experienced, but no damage appears to have resulted. On the subject of immigration, we learn that the Coolies imported into British Guiana and Trinidad are giving but little satisfaction to their employers, who are now resolutely bent on obtaining Africans, if the Government will allow them to do so. It is, however, felt that the burdens which have already been laid on the colonies in the shape of increased taxation to promote that object, are not only excessively onerous, but are fast eating up the means of the people, who are crying out in every direction against the injustice practised upon them.

FOREIGN MISCELLANY.

Dreadful Hurricane at the Havannah.—By the mail-steamer Thames, which arrived on Wednesday, advices have been received from Havannah of a tremendous hurricane which raged on the 11th of October. Out of some hundred sail, the Habanero, Spanish brig of war, the Thames, the English brig William Rushton, and two or three others, were the only vessels riding in safety at the termination of the gale. Eighty-eight were wrecked or damaged; the list of vessels destroyed including three French war ships, and nine Spanish brigs or schooners of war. The sheers at the Navy yard were blown down; the wharfs torn up and covered with wrecked property. The city suffered comparatively little; but the suburbs, especially the Cerro, Horcon, Colon, and San Lazaro, very severely. In Regla, the damage done was frightful: from the ruins of one house were dug eleven corpses. The total number of lives lost could not be known, but it is guessed at about one hundred. Many must have been drowned. At the height of the gale the barometer was down to 27·70; in the hurricane of 1844, it was 28·42.

Free-trade in the Dutch Indian Possessions.—Free-trade is to be the order of the day in Netherland India, and we are to have free ports at Macassar, in Borneo, and Sumatra. In short, the whole system of trade in the Dutch colonies is to be reversed, and every encouragement given to the native and European trader. —*Times' Correspondent.*

The Abbe Ronge has presented a petition to the King of Prussia, for permission to preach. He has been ordered to leave Berlin immediately.

Discovery of Coal, and a New Port in Australia.—Intelligence from the Swan river settlement, on the western coast of Australia, announcing the highly important fact of the discovery of coal in the Murray district, and also the discovery of a new port on the same coast, has reached England in the almost incredibly short space of eighty-nine days. The new port is at the south extremity of Cockburn Sound, at a distance of three miles N. by E. from Peel's Harbour, a depth of water has been found of five and six fathoms at 100 yards from the sandy beach, and ten to eleven fathoms at a cable's length further out, "on a bottom," says Mr. Roe, the surveyor-general, "of the best possible holding-ground, consisting of soft clay." This port is to be named after the ex-colonial minister, and to be called "Port Gladstone."

Another Niagara.—A cataract has been discovered on the river St. Louis, where it falls into the western extremity of Lake Superior, which has never been described by any geographer. It is said to be only second to Niagara. The volume of water is very great, and the perpendicular height of the fall one hundred and fifty feet.

It is believed that the French Government pays 500,000 francs (£20,000) yearly for newspaper support, besides bestowing ribbons and places.

An Execution in Spain.—José Clavero, a notorious brigand, was executed in Spain on the 28th ult. He chattered and joked with the utmost levity on his way to the scaffold; and when the *garotte* was applied, he called to the executioner, with his dying voice, "Screw tight! Screw tight!" "*Era un valiente*" ("He's a brave fellow") was the general remark, as the immense crowd, chiefly women, departed from the "show."

A Sentence.—A Russian general obtained possession of the beautiful daughter of a Polish nobleman, near Warsaw, by means of a sham marriage. Two years after, the general became tired of his wife, and desired her to return to her father's house, informing her how she had been deceived. She at first thought he was jesting, but her husband soon convinced her of the truth, and shut the door of his house upon her. Her father brought an action against the general, but, of course, lost it in all the courts, till at length the matter came before the Emperor, who decided:—"As the general is not really married to his wife, the marriage is null and void, but as the wife has been most scandalously imposed upon, he is dismissed, with the loss of his salary and his office, without having any claim to another appointment; his whole property is given to the lady whom he has so wantonly deceived, and he is not permitted even to marry again."

Mehemet Ali is now preparing to take steps to obtain a complete monopoly of the transmission of intelligence, as well as of passengers; he has publicly announced that he purposes, by some means or other, to induce the British Government to give up its postal establishment in Egypt, and take the whole into his own hands. I much doubt whether the English Government will ever listen to the first advances on such a subject.—*Chronicle Correspondent.*

Succession of Railway Accidents.—That part of the North-western railway lying between Birmingham and Manchester presented on Saturday afternoon a continuous series of accidents. The first disaster was occasioned by a luggage-train running into a ballast-train, thus causing a total stoppage of the traffic. Two down passenger-trains were forced to return to Stafford and wait. After two hours they started again; and about ten miles further on were brought up by another luggage-train which had got off the line. A second detention of two hours and a half had now to be suffered, during which *six* trains (four down and two up) were prevented from proceeding. The two down trains were joined at Crewe, and arrived at Chelford nearly five hours behind the proper time—at nine in the evening. While stopping at this station, the train was run into by a down luggage train. No lives were lost, but several persons were severely hurt, and much damage was done to the carriages. Some members of Mr. Robert Hyde Greg's family were among the sufferers. Mr. Greg and his daughter had alighted at the station, but his son and a servant, who remained inside, were a good deal bruised and cut with the broken glass. Mr. Greg's private carriage was thrown up in the air, and the horses were cut and bruised. The accidents are ascribed to the culpable carelessness of the drivers of the luggage-trains. Amongst the sufferers by the accident was Dr. Massie, of Manchester, who was returning home, after lecturing at Exeter and other places, on Mr. Herbert's picture "the Independents asserting liberty of conscience." In a letter published in the *Western Times* the Doctor says:—"You will perhaps hear, in casual reports, of an accident by railway, to which I was exposed on my return from Exeter; and may receive alarming accounts of the disaster. It was indeed fearful; and many were seriously injured. I did not jump out, though every one else in the carriage did; and I sustained the full violence of the collision while I stood on my feet. I was struck with great severity on the side and thigh, and was otherwise bruised and stunned. I have since been in almost agonising pain whenever I turn my body; but I was mercifully enabled to go through three services yesterday, and am to-day striving to arrange for one week's work. Some of the passengers were much injured; and I much apprehend the accident would have been fatal to me, had I leaped out at the time. My cap and spectacles were thrown off my head, and my luggage, &c., cast into the road."

Allen, a brewer at Reading, having fallen head-foremost into a vessel containing eighteen inches of scalding liquor, has died in dreadful agony.

GOVERNORSHIP OF BOMBAY.—On Wednesday, Mr. Hogg, the chairman, announced to the directors of the East India Company his intention to propose at the next court (the 11th inst.) the appointment of Mr. George Clerk to the governorship of Bombay. The consent of the Board of Control has been already given to the appointment. Mr. Clerk is considered a very able and efficient man, and has been the official resident in the north-west provinces.—*Standard.*

WILLIAM LLOYD GARRISON.—This distinguished man left Liverpool for Boston, in the Acadia steam-ship, on Wednesday last. He dined on the preceding evening at the house of Richard Rathbone, Esq., but returned early to Brown's Hotel, Clayton-square, to meet a number of friends who had come from Glasgow, Dublin, Wexford, Bristol, Wrexham, Sheffield, and other places, to take leave of him and to discuss the future anti-slavery proceedings. Messrs. F. Douglass, H. C. Wright, and G. Thompson were of the number. On the following morning Mr. Garrison was accompanied by the same party (which consisted of about twenty gentlemen and ladies) to the Acadia, which was at anchor, in the Mersey, at a short distance from the town. On the raised deck of this fine steamer his deeply attached friends surrounded and took a final leave of him. The deep respect and affection felt for Mr. Garrison by those who are intimately acquainted with his noble devotion to the cause of the slave, his singleness of purpose, his highly conscientious and religious tone of mind, and his kindliness of disposition, bor der almost upon enthusiasm. He penned the following short adieu while on board the Acadia, and gave it to one of the friends who accompanied him—"Farewell, ye friends of liberty and justice—of God and man! I go, but leave my heart behind me, exhorting you to be faithful to the end, and a glorious victory shall be yours! William Lloyd Garrison, on board of the steamer Acadia, Nov. 4, 1846." On returning to Liverpool the party re-assembled at Brown's Hotel, and decided upon making vigorous efforts in behalf of the Anti-slavery League, Frederick Douglass kindly consenting to accompany the secretary, Mr. R. Smith, on an immediate visit to various towns in England, for the promotion of the cause.

THE HON. GRANTLEY BERKELEY.—On Wednesday, Mr. Woolfe, from Mr. Flower's office, Hatton Garden, accompanied by a young woman possessing great personal attractions, who carried an infant in her arms, attended at Westminster police court, and addressing Mr. Burrell, the presiding magistrate, said—"I have been instructed by the friends of the person now present, to apply to you, sir, for a summons against the Hon. George Charles Grantley Fitzhardinge Berkeley, of Berkeley-house, Spring-gardens, as the putative father of the male child which my client now holds in her arms. The circumstances which led to the unfortunate connexion are these:—About three years since the applicant was living with her father, who is a very respectable retired tradesman, in Gloucestershire, where she unhappily became acquainted with Mr. Berkeley, who was then on a visit to Berkeley Castle, and was captain of the troop of yeomanry cavalry, of which the father of my client was a member." Mr. Burrell: "There is no necessity to go into any lengthened statement. Your object is to obtain a summons against the gentleman for the maintenance of the child. I suppose he denies the paternity?" Mr. Woolfe: "He does, sir." Mr. Burrell: "You are aware, I presume, sir, that she must be corroborated in some material particular." Mr. Wolfe: "I am perfectly aware of that fact, and shall be in a condition, by letters written to Mr. Berkeley himself, and also by other testimony, to prove my case most incontestably; she took lodgings at 20, Wilton-terrace, at his suggestions, and he remitted her, from time to time, sums of money." Mr. Burrell directed the parties to proceed to the clerk's office, where a summons was issued against the hon. gentleman.

THE SMALL DEBTS ACT.—A step has at length been taken towards bringing into operation the provisions of the Small Debts Act of last session. The Lord Chancellor has commissioned Mr. J. E. D. Bethune to set on foot certain preliminary inquiries, with a view to the division of the country into convenient districts. Mr. Bethune commences his task by forwarding a circular list of districts, founded on the division of the country under the Registration Act; he also sends a map of the district, and these lists and maps are to be returned to him with suggestions: when corrected by him, the maps will be sent to each bench of magistrates in the different counties, for further suggestions; and thus a perfect list is hoped to be obtained. London is not within the scope of the act. The object of the act is to establish courts of law throughout the country, in which justice shall be administered cheaply, uniformly, and expeditiously, by judges duly qualified for their office by a professional education, and by experience in the practice of the law. The technicalities of the superior courts are to be almost wholly discarded, the proceedings being reduced to the simplest forms of plaint, summons, and verbal investigation. Plaintiffs and defendants, and their wives, may be examined. No jury intervenes, unless invoked by the parties themselves. The largest discretion is given to the judge in ordering payment of the debt where it has been satisfactorily established.

CONSULTATION PER TELEGRAPH.—The services of the electric telegraph between Norwich and Shoreditch were put into requisition last week in a novel manner, being made the means of communication between a physician in London and his patient in the former place. On Wednesday Dr. L——, a celebrated obstetric physician, was sent for from London to attend a lady lying there in a dangerous state; on his return to town, he left instructions to the medical attendant to convey information of the state of the patient the next morning by means of the telegraph. This was promptly done on Thursday morning, and the prescription was as promptly returned. This, it would appear, was repeated more than once, the services of the telegraph being continued for four hours. Unhappily the telegraph completed its communications by announcing the death of the lady.—*Essex Herald.*

NATIONAL ANTI-POOR-LAW PROVIDENT AND BENEVOLENT UNION.

A public meeting was held at the London Tavern, on Thursday, to take into consideration the proposition suggested by Mr. Benjamin Bond Cabbell, M.P., to his constituents at St. Albans, for the improvement of the moral, social, and physical condition of the labouring classes. At the hour appointed the large hall was well attended, and the Right Honourable the Lord Mayor took the chair amidst general plaudits. Mr. B. B. Cabbell, M.P.; Mr. Ewart, M.P.; Mr. Luke J. Hansard; Mr. Charles Cochrane, the chairman of the Poor Man's Guardian Society; Mr. D. W. Wire, Mr. Harris, Mr. Kemble, Mr. Alexander Campbell, Mr. Stevens, and Mr. Northhouse, were present.

The LORD MAYOR observed that the meeting had been convened on a most important matter—that of the condition of the poor of this great kingdom; and not, as the heading of the bills which had been put forth announced, to establish an Anti-poor-law Union. He took the chair (and was proud to do so) with a view to the object he had at first stated; but he had objected to the title which had been assumed for the institution they were met to promote, and it would be found from the resolutions about to be proposed that the title would not be continued.

Mr. B. B. CABBELL, M.P., was most enthusiastically greeted by the assembly. He could adduce the support to the proposition of the Bishop of Norwich, who, in his letter, "hailed with satisfaction the attempt thus made to ameliorate the condition of the poorer classes," and stated his readiness fully to support the views of the institution, "provided he could persuade himself it would not be made the medium of clamour against existing laws, but that it would be *bonâ fide* in the hands of judicious men, who would have no other object than that of promoting the welfare of the people" [loud applause]. The hon. member now read letters expressing adhesion to the cause, from Mr. J. C. Proby, rector of St. Mary, Winchester, Dr. Stevens, Mr. Christopher Abbott, of Castle Hedingham, Essex, Mr. Cecil Wray, incumbent of St. Martin's, Liverpool, and from Mr. Charles Pearson, the City solicitor. Out of the letters which had been received from the clergy of all denominations, only twenty-eight negatived the proposal he (Mr. Cabbell) had put forth; and of these twenty-five had done so under the erroneous impression, and mistaken notion, that it was intended to abolish all poor-laws. His plan had been much misrepresented. It arose from the title "Anti-poor-law Union." He had no wish to adhere to that name, but would be happy to adopt any other in which the meeting would acquiesce. The objects of this institution were to afford the industrious classes the threefold advantage of benefit societies, of building societies, and of life insurance associations. It was proposed that to all these they should have access at a small scale of contribution, while the expenses of working the scheme should be defrayed out of the contributions of the opulent and wealthy of their fellow-subjects. With this view the title of the institution would be changed from that of the "National Anti-poor-law Union" into the "National Provident and Benevolent Union." The object of the institution was to embody three classes of heads. As to the friendly societies, it was sought to unite them and put them on a more secure basis; the building society would improve the condition of the working man who contributed, and would eventually give him a house of his own; and lastly, the insurance branch would present an inducement to the industrious artisan to provide for those he might leave behind him. The cost of working the whole three was proposed to be defrayed out of the benevolent fund to be contributed by the wealthier classes; and the management of the whole system, when completed, would be left in the hands of the working classes, under prescribed rules and regulations.

Mr. LUKE J. HANSARD advocated at considerable length the objects of the institution, to the principles of which the meeting was called upon to give its sanction, by the adoption of the resolution which he moved, to the effect that the meeting considers the plan for aiding and encouraging the working classes to make themselves independent, to be eminently useful and highly praiseworthy.

Mr. D. W. WIRE, in an able and eloquent speech, seconded the motion, but reserved to himself the privilege of qualifying the details of the plan when organised.

Mr. ROBERTS here wished to call attention to a point, not knowing whether it was provided for in the resolutions to be submitted to the meeting. The union proposed was declared to be for the benefit of every class of persons, without distinction; but he now found that there was a religious test in the society. This was shown in the resolution lately passed at St. Albans, which rendered those only eligible to be received as members

Who can produce certificates from the clergyman, churchwarden, or any other officer of the Established Church, or minister or other officer of any other religious body, not in connexion with the Established Church, at whose place of worship they attend, that the applicant has been known, for three months at the least, to be of religious, moral, and temperate habits.

The CHAIRMAN said that such a principle as Mr. Roberts referred to *was not contained in the resolutions of that day, and would form no part of the principle of the society.*

Mr. HENRY KEMBLE then moved—

That the plan proposed by B. B. Cabbell, Esq., M.P., appears to promise to the members of the working classes who may join it, when they are sick, out of work, aged, or infirm, to give them the best security for their deposits; to improve their dwellings and their health; to benefit their families; and to raise them morally, socially, and politically.

Mr. W. HARRIS, a clergyman, seconded the resolution. He detailed some particulars of the wretchedness to which he referred, and which, he maintained, was aggravated by the present state of the poor-law, mentioning one case in particular, of a poor woman in consumption, who left the parish workhouse, after staying for a week, because obliged to drink a kind of soup which was injurious to her.

Mr. CAMPBELL considered that, the amount of distress being so great, it was necessary to take broad and decisive measures for its remedy. What was wanted was to give the poor profitable and productive employment, and he hoped that this feature would not be lost sight of in the plan pursued. The CHAIRMAN said he was so far pleased with the suggestion, that he would do his best to promote its accomplishment by all the means in his power. The resolution was unanimously passed.

Mr. COCHRANE moved the third resolution:—

That subscriptions be entered into to promote the establishment and carrying on of the "National Provident and Benevolent Union," and that the bankers of London, and various bankers in the provinces, be requested to allow subscription lists to lie open on their counters.

The laws for the poor were harsh enough, but had no hesitation in saying that the administration of the law made the law still worse. Mr. Dimes seconded the resolution in terms expressive of cordial coincidence in the plan proposed. Mr. Thornborough moved and Mr. Cox seconded the next resolution, which was—

That a committeee be formed to carry out the details of the "National Provident and Benevolent Union," with power to add to their number.

The resolutions were agreed to, together with the following names of gentlemen composing the committee:—The Right Hon. the Lord Mayor; Benjamin B. Cabbell, Esq., M.P.; R. Etwall, Esq., M.P.; S. Cochrane, Esq., M.P.; Luke Hansard, Esq. (who contributed £50); Mr. Harris and Mr. Kemble, clergymen, Mr. Wire, and Mr. Alexander Campbell. Mr. Joseph Bentley proposed the fifth resolution, which offered the thanks of the meeting to the clergymen of various denominations who had offered their assistance in promoting the union. Mr. Knighton objected, because the Catholics were not included; but it was explained that their co-operation would doubtless be obtained, but had not yet been applied for. Mr. Northhouse seconded the resolution, which was also carried. A vote of thanks to the chairman, and another to Mr. Cabbell, terminated the proceedings.

THE ELECTRIC TELEGRAPH.—A number of workmen are now busily employed in laying down the wires from the station of the South-Western Railway at Nine Elms to the Strand. They are proceeding along Vauxhall-street, up Kennington-lane, and over Waterloo-bridge, to a central station in the Strand, at which place it is intended the electric telegraph from all the railways shall meet, so that an unbroken communication will be made from the most distant parts of the kingdom. Every precaution is taken to keep the wires dry, and to preserve their complete isolation. They are bound with yarn, and enclosed in a leaden tube, and this passes through an iron pipe. When the extension is complete, a message may be received from Gosport at the central station and answered in less than a minute. The existing telegraph is not at present interfered with.

THE POTATO CROP IN YORKSHIRE.—We think that the crop of the present year is likely to keep better than that of the last, though the complaint is much more general both in Yorkshire and in other parts of the kingdom than it was the last year, and that great economy in the use of the potato should be used, or a very deficient supply will be found in the spring, and the price of seed potatoes will be so high as to discourage the growth of them for next year.—*Leeds Mercury.*

PUBLIC SPIRIT OF WORKING MEN AT OLDHAM.—The workmen in the employ of Messrs. Hibbert and Platt, machine makers, Oldham, have raised among themselves £60, as the commencement of a fund for the establishment of a public park in that town.

SINGULAR ACCIDENT.—A female servant was killed in Chiswell-street, on Thursday, by an extraordinary accident. As she was carrying a pie she slipped down; the dish having been broken by the fall, her throat was cut by a piece of the crockery, so deeply that the carotid artery and the jugular vein were severed, and she died in a few minutes.

LIBERATION OF MR. LEMPRIERE.—We are happy to inform our readers that Mr. Lempriere [a member of the Society of Friends, imprisoned for refusal to take an oath], was liberated from imprisonment on Monday last. An order from the Secretary for the Home Department was received on Friday, by Sir Edward Gibbs, the Governor of Jersey, and a meeting of the Royal court was called on Monday, when it was decided, in compliance with the terms of the communication, to discharge the prisoner.—*Christian Penny Record.*

A STOKER on the Brighton and Chichester Railway was oiling the wheels of an engine on Monday morning; and while his arm was through the spokes of the driving-wheel, the engine-driver, unconscious of his fellow's position, put the machine in motion: the stoker's arm was instantly snapped in two.

A POACHER SHOT.—Four poachers were out the other night at Fillingham, near Lincoln, looking for game, and they encountered the keeper of Mr. John Dalton. A struggle ensued. In the midst of it Fisher, one of the poachers, made a blow at the keeper with a gun; it went off, and the charge passed through the body of Fisher, who died in a few minutes. A coroner's jury returned the following verdict:—"That William Fisher came to his death by his own hands, accidentally, and by no other means, being at the moment engaged in the unlawful pursuit of game in the dead of the night, and *not having the fear of God before his eyes*, having received a mortal gunshot wound in the left side of the belly, of which wound he did instantly die."

PROVISIONS FROM AMERICA.—Within the last few days, and in three vessels only, the following bread stuffs and provisions have arrived at Liverpool from America:—5,500 bushels of wheat; 6,400 barrels of flour; 7,500 bushels of Indian corn; 600 casks of beef and pork; and 370 barrels of hams.

LITERATURE.

THE PERIODICALS (NOVEMBER).

It may be the weather—or it may be the dulness of our own spirits—or it may be some other and nearer cause—but whatever it be, we give it as our opinion, that the periodicals for the present month are rather below the average in interest. We have gone through them more as a task than a treat. We speak generally—there are exceptions, of course. The present, perhaps, is the season for clearing editorial recesses of papers meant to see the light, but only when there is nothing more important in hand—papers too good to reject, but not good enough to insert when better can be had—papers, in short, which lose nothing by keeping, and which, if kept for ever, would be no great loss to the public. Of this sort, we fancy we have seen several as we glanced over the contents of the November periodicals. Every editor of a monthly or quarterly journal must have a store of such—and it is natural that he should aim at lightening his stock as the year draws to a close. The effect is a predominant dulness, amidst which one's intellect is apt to yawn and, perchance, nod.

There is the British Quarterly. When we have indicated the subjects of its articles none will complain that it is wanting in variety. Sir James Mackintosh, the Scotch Covenanters, Poetry and Civilisation, the Apostolic Fathers, Phrenology, the Minor Prophets, Supplies of Water, Popular Education in England, Education in Ireland—here is scope enough, at all events, for eloquent and critical disquisition. Nor do we mean to deny that in the treatment of some of these topics, traces of sound judgment and of vigorous writing are to be met with. But the grand staple of the present number is a very respectable mediocrity—nothing more. The article on the Education of the People is, to our minds, pre-eminently unsatisfactory. With its statistics we leave Mr. Baines to deal. The principles it tacitly assumes, or towards which it looks with no unfriendly eye, are such as *we* cannot reconcile with either liberty in civil affairs, or voluntaryism in spiritual. The letters written by Dr. Vaughan to the *Morning Chronicle* are given *in extenso*—and we must needs express our surprise and regret that the Editor of the *British Quarterly* should persist in adhering to that loosest and most dangerous of all definitions of the objects of Government, "to secure the best development of the national resources and character." We had hoped that the dogma was uttered without deliberation, and that subsequent reflection would have recalled it. Our hope was vain. It is now stamped with the authority of the *British Quarterly*, and must be received as the settled judgment of its editor. Upon such a basis what political heresies may not be built? Glad to escape from the dust of controversy, we give an extract from *Poetry and Civilisation*, the best article, we think, in the number, in the opinions embodied in which we most thoroughly concur. It relates to

SHAKSPEARE—HIS LEARNING AND GENIUS.

"We need hardly add that this magician was the immortal Shakspeare, the sublime exponent of the 'spirit of his age.' From the tenour of this article our readers will not be surprised that we differ, *toto cælo*, from those who assert that Shakspeare was as much indebted to his ignorance of classical antiquity, as to his genius, for his success as a dramatic poet. On the contrary, we believe him to have been skilled in all the true learning of his age. He was, we grant, no scholar, in the common acceptation of the term. He could not boast of the technical skill of a professor of languages, nor could he analyse a sentence with the ingenuity of an expert pedagogue. But he possessed that higher knowledge which comprehends the whole scope and nature of a subject, which hardly looks at the intermediate steps, but by a kind of intuitive perception arrives at a conclusion both correct and comprehensive. In a word, we contend that Shakspeare was a hard worker, that he embraced every opportunity which his age presented to compensate the defects of a scanty education.

"The singular position in which the poet was placed, appears to us to put the question beyond a doubt. His great contemporaries were all men of learning; so were his predecessors. If he had not possessed a knowledge as extensive, though perhaps not so scholastic as theirs, his genius, universal as it was, would have exerted its powers to little purpose. In vain might the kingly eagle attempt to soar in an exhausted receiver. His power of wing might be equal to the loftiest flights, but without an atmosphere to bear him up, his strugglings would be ineffectual.

"Who that peruses any one of his wonderful dramas can doubt that his acquirements embraced all the intelligence of his times. Whether we contemplate the ethereal beauty shown in the Tempest; the fairy creations exhibited in Midsummer Night's Dream; the golden luxury displayed in Antony and Cleopatra; the correct historical truth evinced in Coriolanus; the stoic virtue, and serene wisdom, and artful eloquence, manifested in Julius Cæsar; the pride, the passion, the madness developed in Lear; the depth of philosophy discovered in Hamlet; the all-absorbing love in Romeo and Juliet; the terrible jealousy and rancorous hate in Othello; the murderous ambition in Macbeth; and the masterly historical delineations in the ten dramas which refer to our own country, can we hesitate to pronounce that the theory is absurd which would attribute these wonderful productions not to the intelligence but to the ignorance of their author?"

The North British Review is, on the whole, an attractive number. Some of its articles, such as those on *The Roxburghe Ballads*, *Scotch Nationality*, and *Engraving*, exhibit much antiquarian lore, but possess but little interest to the general reader. There is an admirable critique on the works of Walter Savage Landor—an author whose productions have lately risen much in popular esteem. Mr. Landor is a man of great and varied acquirements, and of a very liberal turn of mind. His "Imaginary Conversations," which the leading reviews of the day have so highly commended, are made the vehicle for expressing his matured opinions upon almost every topic of human inquiry. Philosophy and literature are his favourite topics. This review of the spirit and scope of his works is searching and discriminating. Whilst forward to do justice to the ability, learning, philosophy, the pure English composition, and the beautiful imagery of Mr. Landor's writings, the writer does not fail to point out the dangerous tendency of his doctrines and sentiments—especially in regard to religion. "He apologises for idolatry; he paints in black colours the character and practices of the early Christians, and declares Epicurus, Carneades, Zeno, and other worthies, to have been virtuous beyond any Christian example." . . . "His feelings seem to be simply a state of animated hatred of the religious ideas and usages of all Christendom." An article entitled *Italy*, gives a succinct and interesting history of this misgoverned country for the last half century down to the present time. The writer fears that the opposition of interested parties—the Austrian government in particular—will be too strong for the projected reforms of Pius IX. Amongst the contributions to the *North British* for this quarter it is impossible to mistake two of Scotland's greatest writers—Dr. Chalmers and Sir D. Brewster. The former discourses on an old and favourite topic, *The Philosophy of Trade*, in which he dwells largely upon the question of political economy; dissenting, however, from the extreme and unwarrantable conclusions of the "pure economists" of the present day, that it is to be dealt with as one of the exact sciences. The latter contributes a most delightful article (from which, if we had room, we should be glad to extract) on the works of Captain Smith and Dr. Nichol on the revelations of astronomy, and gives a general view of the system of the universe, and of some of the more remarkable phenomena which are displayed in nearly every one of the planetary bodies which it is in our power to explore. It would be sufficient of itself to redeem the dulness of the remainder of the present number of the *North British*, were it amenable to such a charge; which it certainly is not. On the contrary, we think it equal to any of its predecessors in point of talent and interest.

The Prospective Review is not wholly devoid of interest. *The Life and Correspondence of John Foster*, the subject of the first article, owes its chief attraction to the extracts it interweaves. *Strauss's Life of Jesus* is reviewed with ability and care, and not without a zeal, of which we have no right to complain, to turn it to a Unitarian account. The notice of *Morell's History of Modern Philosophy* is searching and severe, but, on the whole, leaves a favourable impression of that work on the minds of its readers. We can light upon no extract which is sufficiently detached to become suitable for our columns.

The most remarkable article in this month's Eclectic is on "*The Comic History of England.*" It is written in the best style of masterly criticism—equally discriminating and just in its praise and its censure. Here, for instance, is sound counsel to Mr. Leech, the illustrator of Gilbert A'Beckett's work.

SUBJECTS FOR A CARICATURIST.

"The advice of critics is seldom well taken; but impelled by respect for his talents and earnestness, we shall venture to bestow our advice on him. We submit that he has not formed a high enough conception of what his comic illustrations of English history might be. He does not avail himself of the great privilege of the caricaturist to be more true than the historical or portrait painter. His portraits of persons, his sketches of localities, of houses, scenes, and events, ought all to be based on the truest information he can obtain, the most authentic materials, the best testimonies. We should deem him a benefactor to letters were he to cause to be copied and reproduced some of the best of the grotesque and historical caricatures which are to be found in the British Museum and the Bibliothèque Royale. They are full of the past. They are suggestive of valuable ideas. Historical meanings of the past are to be seen in them, for they are parts of the past. In them the satirical passions of the dead are still alive. While recommending fidelity to the facts of history, we are only inviting Mr. Leech to a worthier exercise than he makes at present of his gifts of imagination and intellect. Let him present us with the true Knight of Chivalry, as he was a splendid figure in the tournament and a squalid hound to his royal master. Let him show the lofty ceremonials and the low life of courts. In the monasteries set up as institutions of penitence let him exhibit the resemblance to the modern clubs, having often one identical central idea—the *cuisine*. Let him paint the confessional as a shrine of Venus. Coming down to the days of the Stuarts, let our caricaturist display how royalty, triumphant over the aristocracy, the Church, and the people, came to believe itself divine."

Tait's Magazine. We have known him more sparkling, but he is never without vivacity. We gave last week an extract from his political article, under the title of "Our Foreign Department," which struck us as condensing much important truth into a few vigorous sentences. *Passages in the Life of a Literary Blackguard* we have seen found fault with as illiberal. Why, we cannot guess. The scoundrelism of Peter Aretine can surely elicit no sympathy from a healthful mind; and a thorough exposure of it may do something to point the way to many a rottenness concealed at present by glib and shining words. Is literary imposture to be the only imposture which criticism may not touch? *The Belle* is concluded, not, however, as we had anticipated. "*Brown's Ethics*" is the staple article of the number—one, too, which, although longer than usual, may be read with interest and profit. *Temptation and Atonement*, Mrs. Gore's tale, draws rapidly towards its close. A favourable review of Dr. Lindsay Alexander's *Switzerland and the Swiss Churches*—a review *à la* Tait, which gives you in a few columns, by means of judiciously threaded quotations, the cream of the work—closes the more formal and pretending portion of the present number. Our extract must be from the poetry:—

"TO THE DOVE.

"*By the late J. F. Smith.*

"Hail, emblem of the dearest tie
That human hearts can bind,
Love's all-devoted constancy
When kindred souls are joined!
Than thee, no purer image fills
A niche in nature's shrine,
Type of ecstatic transport's thrills,
And feeling's glow divine.

"The eagle and the vulture share
Dominion of the sky;
I mark th' imperial lords of air
With regal pomp sweep by;
But, ah! their flight, far sunward spread,
No soft emotion brings;
Foreboding sounds of woe pervade
The rushing of their wings.

"But thou, what melting sweetness glows
In thy long, mellow note,
Heard where the random wild-flower blows
In forest glooms remote.
O, more than language can express,
Of love and truth is there:
The depth of woman's tenderness—
The purity of prayer!

"More mellowing pathos stamps that strain
Than music's self affords,
To bid the bosom thrill again
From its profoundest chords.
And such its power to give release
From passion's earthly spell,
That, listening, I could bid, in peace,
The realms of time farewell.

"Spontaneous worship hallows deep
The scene where none intrudes,
When earth and heaven, communing, keep
The Sabbath of the woods;
While sunset sanctifies the calm,
Devout, of earth and skies;
And low, like prayer from fields of balm,
The breath of evening sighs.

"Yet, spotless dove, religion lends
My theme a glory too—
A charm harmoniously that blends
With nature's simple due.
Oh, marvellous was the sign of love
Through thee to mortals given,
When stooped thy brooding wings above
The Majesty of heaven!

"Bird of the consecrated plume,
Whom earth's Creator chose
(Whilst yet above its watery tomb
One lonely mountain rose),
To waft the pledge of peace to men,
The olive's welcome bough:
I hail thee, mercy's herald then—
Her sacred symbol now."

The People's Journal goes on with increasing spirit. Its papers and its illustrations are of a high order. The former are too numerous and various for enumeration here, but we are delighted to see amongst them a memoir of *Elihu Burritt*, from the pen of Mary Howitt. From this we shall give a quotation, which, we trust, our readers will know how to appreciate.

THE ARISTOCRACY OF AMERICA.

"And let us here be permitted to say one word upon what may justly be called the true aristocracy of America. This class is calculated to produce a moral era; and it is with a joyful spirit that we say it is not only influential, but it is becoming more so day by day. Of this class, many are poor as to worldly wealth, and lowly as to birth and station—where station is reckoned by income, fine equipages, &c.—yet their influence is diffusive as light and air, and, like these pure elements, they produce only vitality and a healthy moral existence. Of this class are the Garrisons, the Chapmans, the Channings, the Whittiers, the Childs, the Hutchinsons, the ——s, the ——s; we could add a long list of names, but we refrain, for many of those on whom our eye is fixed are men and women, many of them quite young, who, though influencing a large circle, are as yet unknown to the public. The outward characteristics of this class are gentleness, the spirit of self-sacrifice, purity, benevolence, simplicity, combined with great intelligence, activity of mind, broad sympathies, and the most innate refinement and good breeding. It is unlike anything English, French, or German, that we ever saw. It is the pure, affectionate Christian life of young America. It is the realisation of all that Franklin and Washington dreamed of, and out of which true national greatness will grow. It is the spiritual life of the holiest and best of the pilgrim fathers and mothers, now coming forth, like seed long buried, to a beautiful and noble growth, which, having truth and religion for its supports, will spread like light, and become universal. Of this class is Elihu Burritt, and to him we now return with pleasure."

The last book we have room to notice this month, and which is a serial rather than a periodical, is "The Comic History of England," which, in our judgment, improves as it goes. Of the illustrations we cannot catch the wit—but the text is full both of mirth and wisdom. We have now come down to Edward the Third. The following is as truthful as it is smart:—

SIR WILLIAM WALLACE.

"Mr. Tytler, who will perhaps excuse us for venturing on Tytler's ground, informs us in his History of Scotland, that 'Wallace had an iron frame,' so that we have the picture of the man at once before us. For a quarrel with an English officer he had been banished from his home, and by living in fastnesses he acquired some of those loosenesses which are inseparable from a roving character. His followers comprised a few men of desperate fortunes and bad reputation, who had turned patriots, as gentlemen in difficulties generally do; for it is a remarkable fact, that the men who endeavour to discharge a debt to their country are those who never think of discharging the debts which they owe to their creditors. Success, however, covers a multitude of sins; and Wallace, with his little band of outlaws, having achieved one or two small triumphs, soon found out the fact, that the world, which sneers at the very noblest cause in its early struggles, will always be ready to join it in the moment of victory. Wallace having been fortunate in his efforts, soon had the co-operation of Sir William Douglas and all his vassals; just as Mr. Cobden and the

Anti-corn-law League, after having been denounced as turbulent demagogues, and threatened with prosecution, were assisted on the eve of the fulfilment of their object by the leaders of the Opposition, and the principal members of the Government."

GLEANINGS.

"No one would take you to be what you are," said an old-fashioned gentleman to a dandy who had more hair than brains. "Why?" was immediately asked. "Because they can't see your ears."

Ibrahim Pacha has sent two of his sons to England to be educated. They are placed under the care of the president of the Pestalozzian School, at Worksop.

TAKING IT EASY.—"When a stranger treats me with want of respect," said a poor philosopher, "I comfort myself with the reflection that it is not myself that he slights, but my old and shabby coat and hat, which, to say truth, have no particular claim to adoration. So if my hat and coat choose to fret about it, let them; but it is nothing to me."

The Czar of Russia has ordered Sir Robert Peel's speech on commercial liberty and freedom of trade to be translated into the Russian language, for the purpose of general dissemination.

The essential blunder of the electoral registration system is, that it makes the legal evidence paramount to the moral qualification.

The word filbert is a corruption of the original English name for this nut, full beard—which was applied to the large and fringed husk, to distinguish it from the closer covering of the common hazel.

Why is the Great Britain steamer like Sir Robert Peel and Lord John Russell? Because Ireland has proved her "chief difficulty."

The *Daily News* has announced the intention of the proprietors to increase the price of the paper to threepence. The object is to defeat a combination against that paper by the other morning papers, and to enable the *Daily News* to run the Indian expresses *solus*.

THE ORANGE SEASON.—On Thursday considerable bustle was created at the quays alongside the Custom-house by the arrival of a number of vessels from Spain and Portugal, laden with oranges, the first of the season.

MAGISTERIAL LOGIC. — Magistrate to Gentleman—Your offence, Sir, is most atrocious, and cannot be in any way justified. You have nearly killed one man, and seriously injured another. Your conduct was most brutal, and deserves to be reprobated with the strongest punishment. I shall, therefore, inflict upon you the penalty of 5s., &c.—*Vide* the papers every day.—*Punch*.

OFFICIAL COSTUME.—A new reform is announced in France—a uniform. The *Constitutionnel* says that all persons employed in the Government offices are to be authorized to wear distinct uniform, with gold or silver lace on the collar, a sword, and a cocked hat. What a windfall to the young employés!

Finding the narrow path occupied by an immense pig, I poked him with the point of my baton, an indignity which the animal resented in the usual noisy fashion of his race. "Monsieur," said my French companion, "that fellow is like a miser, isn't he." "Why so?" I asked. "Oh! he is worth nothing till he's dead,"—a solemn truth, by the bye, as regards the miser, though uttered in joke.—*Alexander's Switzerland*.

AMOUNT OF NUTRITIOUS MATTER IN THE FOLLOWING ARTICLES OF ANIMAL FOOD.—In 1000 parts: bones, 510; mutton, 290; beef, 260; chicken, 270; veal, 240; pork, 251; blood, 215; cod and sole, 210; brain, 200; haddock, 180; white of egg, 140; milk, 72. On an average, the nutritive matter in a pound of meat is not more than four ounces. This, however, applies only to raw meat, for when dressed a considerable portion of its constituent matter is dissipated.—*The Plough*.

A company has been formed to accomplish a long-desired improvement—the construction of a viaduct between Holborn-hill and Snow-hill.

A creature very similar to the ourang-outang, but bigger, bolder, and more man-like, is said to exist in the mountains beyond Westernport, in Australia Felix.

The Loire, so fatal in its late overflowings, is accounted the longest river in Europe, traversing 700 miles in its sinuous course.

According to the *Indian Examiner*, it is impossible to tell how many young men are annually consumed by the East India Company, that body concealing all evidence of their recruiting trade.

The *Trinidad Spectator* says it is not creditable to the Government that their Criminal Court should be limited at night to one candle cut in two, leaving at least one judge in the dark.

AN OPINION OF CALCUTTA.—After Sir John Malcolm had shown the Persian ambassador over the City of Palaces, he asked his opinion of Calcutta. "It is a fine place to plunder," was the reply.—*Indian Examiner*.

TO PRESERVE EGGS.—Put an egg for one minute in water just about to boil (it will not in that time be hard), and it will afterwards keep well for a month. Steep one for a short time in sweet oil (or smear it with butter), and it will keep for half a year.

The London correspondent of the *Liverpool Albion* says that folks say Mr. Morrison, M.P. for Inverness, is the "Cato" of the *Times*, who has been so hard upon Mr. Hudson; and that not only are most of the railway papers of last year's birth dead, but that scarcely one of those alive pays its expenses.

Messrs. Dryden, the celebrated engineers, are now employed in the construction of a printing-machine for the *Times*, warranted to produce 12,000 impressions per hour, or the inconceivable number of upwards of three sheets per second!

BIRTHS.

Nov. 3, at No. 41, Baalzephon-street, Bermondsey, the wife of Mr. RICHARD HARRIS, of a daughter.

Nov. 8, at Clapham, Mrs. TRUEMAN, of Walthamstow, of a son.

MARRIAGES.

Oct. 18, at the Baptist meeting-house, Bishop's Stortford, by Mr. W. A. Hurndall, minister, Mr. GEORGE SAPSFORD, of Stansted, Essex, to MARY GIBBS, of Bishop's Stortford.

Nov. 1, in the Independent chapel, Torquay, by Mr. John Orange, minister, Mr. WILLIAM PRATT, of Torquay, to Miss BUTLAND, of the same place.

Nov. 1, by Mr. E. C. Lewis, in the Countess of Huntingdon's chapel, Rochdale, Mr. JOHN HOWARTH to Miss SARAH CLEGG.

Nov. 3, by Mr. E. C. Lewis, in the Countess of Huntingdon's chapel, Rochdale, Mr. GILBERT MILLS to Miss SARAH CUNLIFFE.

Nov. 3, at the Independent chapel, Wheathamstead, by Mr. T. Gilbert, minister, Mr. GEORGE ODELL, to MARY, daughter of Mr. William SMITH, all of that place.

Nov. 7, at St. Peter's church, Pimlico, the Earl of ELGIN, Governor-general of Canada, to Lady LOUISA LAMBTON, eldest daughter of the late Earl of Durham.

DEATHS.

Lately, at Cawston, near Norwich, greatly respected, Mr. JOSIAH ROBINS, in the 29th year of his age.

Oct 23, at Bishops Stortford, Mrs. SUSAN GREEN. She was a member of the Baptist church, and was much respected by all who knew her.

Nov. 2, at Milton, near Northampton, JOHN DENT, Esq., in his 63rd year.

Nov. 2, at Blackwall, ELIZABETH, the wife of George GREEN, Esq., in her 69th year. The removal of this excellent Christian lady is much regretted in a large circle.

In August last, in the vicinity of Baton Rouge, says the *Boston Mail*, Madame MAJOCCHI, wife of the witness in the famous trial of Queen Caroline, of "*non mi recordo*" memory.

Last week, at Tullyrone, near Loughgall, in Armagh county, JOHN HERON, who had attained the age of a hundred and fifteen. He was a pensioner, and for upwards of eighty years received the pay of Government.—*Armagh Guardian*.

TRADE AND COMMERCE.

Friday, November 6.

The following buildings are certified as places duly registered for solemnising marriages, pursuant to an act of the 6th and 7th William IV., c. 85:—

The Baptist Chapel, North Collingham, Nottingham.
The Wesleyan Methodist Chapel, Hook, Yorkshire.

BANKRUPTS.

AXFORD, EDWARD, Maddox-street, Bond-street, milliner, Nov. 13, Dec. 19: solicitors, Messrs. Baylis and Drewe, Basinghall-street.

BROWN, JOHN, and BROWN, THOMAS, Bubwith and Newport, Yorkshire, brick makers, Nov. 18, Dec. 9: solicitors, Messrs. Shaw and Co., Ely-place, London; and Mr. Thorney, Hull.

COLLINS, WILLIAM LOUIS, Wood-street, Westminster, brewer, Nov. 26, Dec. 18: solicitors, Messrs. Lawrence and Plews, Old Jewry-chambers, Old Jewry.

EADES, EDWARD, Merton, Surrey, auctioneer, Nov. 17, Dec. 17: solicitors, Messrs. Harrison, Hart-street, Bloomsbury.

FLINT, GEORGE, Tamworth, paper manufacturer, Nov. 18, Dec. 12: solicitors, Messrs. Partridge and Taylor, Birmingham.

KING, JOHN, Kingsland-road, soap maker, Nov. 16, Dec. 14: solicitors, Messrs. Overton and Co., Old Jewry.

LEASOR, JOHN, Birkenhead and Egremont, retailer of ale, Nov. 17, Dec. 18: solicitors, Mr. Frampton, Gray's Inn, London; and Mr. Hilliar, Birkenhead.

MOON, JONATHAN GEORGE, Langbourne-chambers, Fenchurch-street, merchant, Nov. 14, Dec. 15: solicitors, Messrs. Simpson and Cobb, Moorgate-street.

MORRIS, JOHN, Crown-street, Finsbury, leather-seller, Nov. 18, Dec. 15: solicitors, Messrs. Lawrence and Plews, Old Jewry-chambers, Old Jewry.

NORGATE, MARY, Tavistock-villas, Tavistock-square, St. Pancras, schoolmistress, Nov. 17, Dec. 16: solicitor, Mr. Buchanan, Basinghall-street.

PIDWELL, JOSEPH, Falmouth, ironmonger, Nov. 19, Dec. 8: solicitors, Mr. J. Stogdon, Exeter; and Messrs. Kiddell and Co., Lime-street, London.

RULE, JAMES, Saffron Walden, veterinary surgeon, Nov. 20, Dec. 15: solicitors, Messrs. J. W. Bromley and Aldridge, South-square, Gray's Inn; and Messrs. Master and Freeland, Saffron Walden.

SMITH, WILLIAM HENRY, Edgware-road, linen draper, Nov. 12, Dec. 18: solicitors, Messrs. Dickson and Overbury, Frederick's-place, Old Jewry.

STOUT, JAMES, Liverpool, boot maker, Nov. 19, Dec. 14: solicitors, Mr. Oliver, Old Jewry, London; and Mr. Evans and Son, Liverpool.

WEIR, ROBERT, Harley-street, Cavendish-square, bookseller, Nov. 19, Dec. 19: solicitors, Messrs. Wimburn and Co., Chancery-lane.

SCOTCH SEQUESTRATIONS.

DAVIES, MARGARET, Dundee, draper, Nov. 11 and Dec. 2.
WHITE, ARCHIBALD, Edinburgh, merchant, Nov. 12, Dec. 7.

DIVIDENDS.

William Walker, Manchester, fustian manufacturer, second div. of 1½d.; 72, George-street, Manchester, any Tuesday—John Kenyon Winterbottom, Heaton Norris, Lancashire, banker, third div. of 6d.; 72, George-street, Manchester, any Tuesday—Joshua Garsed, sen., and Joshua Garsed, jun., Leeds, flax manufacturers, first div. of 6s. 6d.; 7, Commercial-buildings, Leeds, any Tuesday—Robert Bone, Durham, grocer, first div. of 1s. 8d.; 111, Pilgrim-street, Newcastle-upon-Tyne, any Saturday—William Guy Taylor and Elizabeth Guy, Liverpool, hosiers, third div. of 3s. 6d.; 12, Cook-street, Liverpool, any Wednesday—James Riddall Wood, Failsworth, Lancashire, varnish maker, first div. of 3s. 8d.; 7, Charlotte-street, Manchester, any Tuesday.

Tuesday, Nov. 10th.

The following building is certified as a place duly registered for solemnising marriages, pursuant to an act of the 6th and 7th William IV., c. 85:—

The Wesleyan Methodist chapel, New Malton, Yorkshire.

BANKRUPTS.

ALLEN, WILLIAM, 25, Wheeler-street, Spitalfields, scale board manufacturer, Nov. 19, Dec. 18: solicitor, Mr. Roberts, Temple-chambers, Falcon-court.

BALL, JOHN, Martin's-lane, Cannon-street, merchant, Nov. 26, Dec. 18: solicitors, Messrs. Lawrence and Plews, Old Jewry-chambers.

BEAL, THOMAS HARRIS, Wingham, Kent, grocer, Nov. 19. Dec. 16: solicitors, Messrs. Wright and Co., Essex-street, Strand.

BOND, WILLIAM, 122, Holborn-hill, licensed victualler, Nov. 18, Dec. 22: solicitors, Messrs. Richards and Walker, Lincoln's-inn-fields.

BLYTH, JOHN, late of Torrington-square and Maidenhead, wine merchant, Nov. 20, Dec. 14: solicitor, Mr. Wright, Fenchurch-street.

EDERSHEIM, ROSETTA, Manchester, draper, Nov. 23, Dec. 21: solicitors, Messrs. Reed and Langford, Friday-street, Cheapside; and Messrs. Sale and Co., Manchester.

GLOVER, RICHARD, Mitcham and Morden, miller, Nov. 18, Dec. 11: solicitors, Messrs. Lawrence and Plews, Old Jewry-chambers.

GODFREY, HENRY, Milton-next-Gravesend, builder, Nov. 18, Dec. 18: solicitor, Mr. Buchanan, Basinghall-street.

IMRAY, WILLIAM, Liverpool, stationer, Nov. 24, Dec. 18: solicitors, Messrs. Sharpe and Co., Bedford-row, London; and Messrs. Miller and Peel, Liverpool.

JERMYN, ROBERT MILLER, Bocking, Essex, chemist, Nov. 18, Dec. 12: solicitor, Mr. Waller, Finsbury-circus.

LAMB, JOHN, 45, Oxford-street, haberdasher, Nov. 18, Dec. 11: solicitor, Mr. J. Lewis, Warwick-court, Gray's-inn.

LESTER, JOHN, Pen-y-gelle lodge, Denbighshire, farmer, Nov. 24, Dec. 18: solicitors, Mr. King, Wilmington-square, London; and Mr. Cunnah, Chester.

PATTIE, DAVID, 10, St. Alban's-place, Edgeware-road, stationer, Nov. 18, Dec. 19: solicitor, Mr. R. Swan, Eldon-chambers, Devereux-court, Temple.

PIPER, EDWARD, Derby, plasterer, Nov. 27, Dec. 18: solicitors, Mr. St. G. Smith, Derby; and Mr. W. H. Reece, Birmingham.

TROWBRIDGE, WILLIAM, 15, Lawrence-lane, City, woollen draper, Nov. 20, Dec. 19: solicitor, Mr. R. Wollen, 30, Bucklersbury.

WYATT, THOMAS, late of Oxford, but now of 1, Oxford-terrace, King's-road, Chelsea, builder, Nov. 26, Dec. 18: solicitors, Mr. Spencer, Verulam-buildings, Gray's-inn; and Mr. Bruner, Oxford.

SCOTCH SEQUESTRATIONS.

BALD, ALEXANDER, Alloa, merchant, Nov. 16, Dec. 7.
M'NICOLL, DUNCAN, Ardrishaig Point, Argyleshire, grocer, Nov. 17, Dec. 8.
JAMIESON, PETER, Glasgow, insurance broker, Nov. 18, Dec. 16.

DIVIDENDS.

Matthew Chapman, Devonport, painter, first div. of 5s.; at Paul-street, Exeter, any day after Nov. 16—Joseph Carne, jun., Falmouth, grocer, first div. of 5s.; at Paul-street, Exeter, any day after Nov. 16—Thomas Read, Manchester, cigar dealer, first div. of 10s.; at 72, George-street, Manchester, any Tuesday—Charles Moyle, Whitchurch, linen draper, first div. of 6s. 0½d.; at 72, George-street, Manchester, any Tuesday—Charles Airs, Newport, innkeeper, first div. of 3s. 7d.; at 25, Coleman-street, London, any Wednesday—James Evans, Haywood Lodge, Herefordshire, cattle dealer, first div. of 6d.; at 7, Waterloo-street, Birmingham, any Tuesday—David Clark, New Broad-street, merchant, fourth div. of 1s. 6d.; at 7, Frederick's-place, Old Jewry, on November 14th, and two following Saturdays.

BRITISH FUNDS.

	Wed.	Thur.	Fri.	Sat.	Mon.	Tues.
3 per cent. Consols ..	94⅝	94⅝	94⅝	94⅝	94⅝	94⅝
Ditto for Account....	94⅛	94⅛	94⅛	94⅛	94⅛	94⅛
3 per cents Reduced..	93¼	93¼	93¼	93⅜	93¼	93¼
New 3½ percent.....	95⅛	95⅛	95⅛	95¼	95⅛	95⅜
Long Annuities.....	9⅜	9⅜	9⅜	11	12	10
Bank Stock.....	204½	205	204½	205	205	204
India Stock.....	257	—	—	257	—	256
Exchequer Bills.....	9pm	12pm	12pm	13pm	12	12pm
India Bonds	18	—	—	—	—	22

FOREIGN FUNDS.

Belgian	98	Mexican	22
Brazilian	85	Peruvian	38
Buenos Ayres	43	Portuguese 5 per cents..	81
Columbian.....	16	Ditto converted	39
Danish.....	86¼	Russian	112
Dutch 2½ per cents	59	Spanish Active	26½
Ditto 4 percents	92	Ditto Passive	5⅛
French 3 per cents	82¼	Ditto Deferred	17⅛

RAILWAY SHARES.

Birmingham & Gloucester	129½	London & CroydonTrunk	21½
Blackwall	9⅛	London and Greenwich	9⅛
Bristol and Exeter	81	Manchester and Leeds	106
Eastern Counties	22¼	Midland Counties	134
Edinburgh and Glasgow	76	Ditto New Shares	34¼
Grand Junction	—	Manchester and Birming.	75
Great North of England..	236	Midland and Derby	108
Great Western	139	Norfolk	132
Ditto Half	80	North British	38
Ditto Fifths	31	South Eastern and Dover	38¼
London & North-Western.	198¼	South Western	70
Ditto Quarter Shares	23	Trent Valley.....	—
London and Brighton	59	York and North Midland	97

MARKETS.

MARK LANE, MONDAY, Nov. 9.

Last week we had a small supply of English wheat, but a liberal addition for this day's market. The trade has been very heavy to-day, at a decline of 2s. to 3s. per quarter on English of all descriptions, and a good deal remaining over unsold at the close of the market. In foreign wheat very little business has been done, and prices generally are lower to make sales. Flour is heavy sale, and 1s. per sack and the same per barrel cheaper. The supply of barley is large; and it is difficult to effect sales this morning, even at a decline of 1s. per quarter on the fine, and 1s. to 2s. per quarter on the secondary and inferior sorts. Peas are cheaper, particularly the white boiling sorts, which are fully 3s. per quarter lower. Beans are not so saleable as last week, and are 1s. per quarter cheaper. We have a large arrival of oats; the trade has been dull to-day; and all qualities are 1s. per quarter cheaper since this day se'nnight.

	s.	s.		s.	s.
Wheat, Red.....	53	to 59	Malt, Ordinary	58	to 59
New	58	.. 63	Pale	63	.. 68
White	56	.. 66	Rye.....	40	.. 42
New	63	.. 70	Peas, Hog	40	.. 43
Flour, per sack (Town)	51	.. 56	Maple.....	41	.. 45
Barley	35	.. 37	Boilers.....	48	.. 52
Malting.....	42	.. 45	Beans, Ticks.....	40	.. 44
	s.	s.	DUTY ON FOREIGN CORN.		
Beans, Pigeon	44	to 48	Wheat	4s.	0d.
Harrow	41	.. 42	Barley	2	0
Oats, Feed	31	.. 31	Oats	1	6
Fine	32	.. 33	Rye	2	0
Poland	28	.. 26	Beans	2	0
Potato	31	.. 33	Peas	2	0

WEEKLY AVERAGE FOR NOV. 6.			AGGREGATE AVERAGE OF THE SIX WEEKS.		
Wheat	61s.	9d.	Wheat	57s.	9d.
Barley	41	8	Barley	38	6
Oats	27	0	Oats	25	3
Rye	41	1	Rye	37	6
Beans	46	1	Beans	44	6
Peas	50	8	Peas.....	47	3

BUTCHER'S MEAT, SMITHFIELD, Monday, Nov. 9.

With home-fed beasts we were moderately supplied, but their quality was very inferior. The primest Scots, &c., commanded a ready sale at an advance of 2d. per 8lbs.; but all other kinds were heavy, at late rates. The numbers of sheep were small for the time of year, owing to which, and the favourable change in the weather, the sale was firm, at a rise of 2d. per 8lbs., and a good clearance was effected. In calves a moderate business was doing, at full prices; but pigs hung on hand.

Price per stone of 8lbs. (sinking the offal).

Beef.....	2s. 8d. to 4s. 0d.	Veal.....3s.	8d. to 4s. 8d.
Mutton.....	4 2 .. 5 4	Pork.....3	8 .. 4 8

HEAD OF CATTLE AT SMITHFIELD.

	Beasts.	Sheep.	Calves.	Pigs.
Friday....	1,172	3,800	219	430
Monday ..	4,035	22,750	181	290

NEWGATE and LEADENHALL MARKETS, Monday, Nov. 9.
Per 8lbs. by the carcase.

Inferior Beef	2s. 4d. to 2s. 6d.	Inf. Mutton	3s. 4d. to 3s. 8d.
Middling do	2 8 .. 2 10	Mid. ditto	3 10 .. 4 2
Prime large	3 0 .. 3 2	Prime ditto	4 4 .. 4 6
Prime small	3 2 .. 3 4	Veal	3 4 .. 4 4
Large Pork	3 4 .. 4 0	Small Pork	4 2 .. 4 6

SEEDS, LONDON, Monday.—There is rather more activity in the cloverseed trade, and a good many purchases of red, free on board at French ports, have lately been made by speculators, at prices varying from 35s. to 37s. per cwt. Of new English no supplies have yet reached us, and quotations cannot at present be given. In other sorts of seeds no transactions of the slightest importance have occurred.

POTATOES, SOUTHWARK WATERSIDE, Nov. 9.—The supply to this market during the past week was very moderate; but in consequence of the abundant supply of vegetables, and the liberal supply to the town markets by railway, this market was excessively heavy, and there was little or nothing done except for some of the best samples.

PROVISIONS, LONDON, Monday.—During last week our market was dull and drooping. For Irish butter the demand was slow, and the transactions on board and landed comparatively trifling, at a decline on most descriptions of 2s. per cwt. Foreign was moderately dealt in, and varied in price from 80s. to 102s. per cwt. as in kind and quality. Of singed bacon landed the trade purchased cautiously and sparingly, at prices varying from 54s. to 56s. per cwt. Some sales of heavy meat were effected for this and next month, but to no extent. Bale and tierce middles, supply small, so was the demand. Prices 50s. to 54s. the former, and 50s. to 52s. per cwt. the latter. Berwick cut pork, and small pickled middles were again plentiful, and sold—the former at 40s. to 46s., the latter at 48s. to 52s. per cwt. Lard 1s. to 2s. per cwt. lower.

HOPS, BOROUGH, Monday.—The announcement of the Hop duty for the time (£242,029), has frightened both factors and buyers from their propriety, neither party yet knowing what to do. The last quotations therefore remain without alteration, and it would be absurd to be prophetic. With the exception of 1808 and 1826, this is the largest duty on record. With the last six years' moderate amount of duty a temporary cessation of business only can be expected.

COTTON, LIVERPOOL, Nov. 7.—The sales are variously reported to-day, certainly 3 to 4,000 bales have been sold, and at pretty steady prices; and it is said that 2,000 or 3,000 more have been sold on speculation. The market is not unsteady, or giving way in any respect; rather the contrary, and tending to firmness.

WOOL, CITY, Monday.—The article for the raw material is quiet at present, as in the manufacturing districts for fabrics. LEEDS, Nov. 6.—Some signs of improvement have been apparent in the foreign wool trade during the past week, and buyers generally have manifested greater confidence in operating. In the home trade the demand is languid,

TALLOW, MONDAY, Nov. 9.—The market may be considered steady, and, considering the arrival of nearly 20,000 casks within the last two or three weeks, the price has not declined so much as some persons anticipated. The price for all the year is 48s. to 48s. 3d., and for the spring months 48s. 9d. to 49s. For really fine Y. C., on the spot, for small parcels, 48s. 9d. to 49s. is being paid. Town tallow is by no means plentiful; the price is 50s. 6d. to 51s., net cash.

HIDES, LEADENHALL.—Market hides, 64lb. to 72lb., 3d. to 3¼d. per lb.; ditto, 72lb. to 80lb., 3d. to 3¼d.; ditto, 80lb. to 88lb., 3¼d. to 4d.; ditto, 88lb. to 96lb., 4¼d. to 5d.; ditto, 96lb. to 104lb., 5d. to 6d.; Calf-skins, each, 4s. 0d. to 6s.; Horn hides, 13s.; Lambs, 2s. 4d. to 2s. 10d.; Shearlings, 1s. 6d. to 2s.

HAY, SMITHFIELD, Nov. 7.—At per load of 36 trusses.

Meadow	48s. to 77s.	Oat Straw	28s. .. 32s.
Clover Hay	68s. to 97s.	Wheat Straw.....	30s. .. 32s.

COAL EXCHANGE, Nov. 6.

Stewart's Hetton's, 21s. 3d.; Braddyll's Hetton's, 20s. 9d.; Lambton, 20s. 6d.; Adelaide, 18s. 3d.; West Hartlepool, 20s. 0d. Ships arrived this week, 186.

GROCERIES, LONDON, Tuesday, Nov. 10.

TEA.—The market is very steady. The deliveries of the last week amount to 553,000 lbs.

COFFEE.—There were not any public sales. By private contract good ordinary native Ceylon are offered at 38s. per cwt.

SUGAR.—150 hhds. Barbadoes, in auction, at rather easier rates, low to middling yellow fetched 46s. to 48s. 6d., good to fine 49s. to 54s., &c. The total purchases to-day amount to 470 hhds. and tierces. Refined goods were dull of sale. Standard lumps fetched 64s. to 65s. 6d., and brown grocery 64s. to 64s. 6d. per cwt.

ADVERTISEMENTS.

ANNIVERSARY AND RECOGNITION SERVICES, CLAPHAM-ROAD CHAPEL, CLAYLANDS-ROAD, KENNINGTON.

On SUNDAY, Nov. 15th, 1846, TWO SERMONS will be preached in the above chapel, that in the morning by the Rev. A. J. MORRIS, of Holloway; that in the evening by the Rev. JOHN LEIFCHILD, D.D., of Craven chapel. Service to commence in the morning at Eleven, and in the evening at half-past Six.

On TUESDAY evening, November 17th, 1846, a Sermon will be preached by the Rev. THOMAS RAFFLES, D.D., LL.D., of Liverpool. Service to commence at half-past Six. Collections will be made after each of the above services, in liquidation of the debt remaining on the chapel.

On WEDNESDAY, Nov. 18th, 1846, the Rev. JAMES BALDWIN BROWN, A.B., will be publicly recognised as Pastor of the Church. The Rev. T. Raffles, D.D., LL.D., the Rev. J. Leifchild, D.D., and ministers from the neighbourhood, will take part in the Service, which will commence at Eleven o'Clock in the morning.

After the service the Ministers and Friends will dine together in the Large Room, of the Horns' Tavern, Kennington. Tickets 5s. each; Double Tickets, to admit a Lady and Gentleman, or Two Ladies, 7s. 6d. each, may be obtained of Mr. Ward, Printer, Clapham-road, near Kennington Church; at the Horns' Tavern; and at the Offices of the *Patriot* and *Nonconformist* newspapers.

APSLEY PELLATT and Co. (late Pellatt and Green) respectfully inform the public that, at their manufactory, Holland-street, Blackfriars, they retail GLASS, China, and Earthenware, Chandeliers, Lustres, and every variety of English and Foreign Ornamental Vases, Tazzas, &c. Their showrooms are equal to any in London, and their stock of the most superior and approved description. Foreign orders and outfits executed with despatch. N.B. No establishment in the City. Western Branch, 58, Baker-street, Portman-square.

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GALVANISM.—Extract from the *Satirist.*—"Medicus.—We would recommend Mr. Halse. His practice as a medical galvanist is very extensive, particularly amongst the aristocracy. We have ourselves tested his galvanic skill, and the result has convinced us that galvanism is of astonishing efficacy in cases of indigestion. The sensation, far from being unpleasant, is really pleasurable. We, of course, confine our observations to Mr. Halse's method of applying galvanism; he stands alone as a medical galvanist."—[Notice to correspondents.]

GALVANISM.—"The application of galvanism as a medical agent appears to be all the rage in the metropolis. Its professors have played the very deuce with the cold-water doctors, for the galvanists pretend to accomplish fully as much as the hydropathists, and as the cold-water treatment is without doubt a very disagreeable one, whilst the galvanic treatment has nothing disagreeable about it, patients now naturally resort to the latter. Mr. W. H. Halse, of Brompton, may be considered the leader in this new branch of medical science. If galvanism be as powerful an agent as it is pretended to be, the thanks of the invalid public are due to Mr. Halse, and to him alone, for it; for, without his extraordinary improvements in the galvanic apparatus, the application of galvanism would be worse than useless. That Mr. Halse ranks high as a medical galvanist is evident from the fact that the most eminent physicians of the metropolis invariably recommend their patients to him, when they think galvanism will be of service."—*Morning Chronicle.*

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Sugar Tongs	1 3 pair	1 9 pair	3 0 pair	3 0 pair
Fish Knives	5 6 ea	8 6 ea	12 6 each	10 6 each
Butter Knives	1 9 ..	..	2 0 ..	.. ..

Skewers.....Fiddle, 4d. an inch; Kings and Threaded, 6d.

	Octagon Handles.	Threaded.	King's.
Table Knives, with Albata Plate Handles, and Warranted Steel Blades	s. d. 22 6 per doz	s. d. 25 0 per doz	s. d. 25 0 per doz
Dessert ditto, to match	18 6 pr pair	19 6 pr pair	19 6 pr pair
Carver and Fork	8 6	8 6	8 6

C. WATSON begs the public will understand that this metal is peculiarly his own, and that silver is not more different from gold than his metal is from all others. On its intrinsic merit alone he wishes it to be tested; and, from the daily increasing eulogiums he receives, he is convinced that nothing can prevent its becoming an article of universal wear.

Ivory Table Knives, 11s. per dozen; dessert, 9s.; Carvers, 3s. 6d. per pair.

3¾-inch handsome Balance-handle Table Knives, 18s. per dozen dessert, 14s.; Carvers, 6s. 6d. per pair.

4-inch Balance-handle Table Knives, largest and best made, 20s. per dozen; dessert, 16s.; Carvers, 7s. 6d. per pair.

Ditto, with Watson's Albata Plate handles, equal to silver, 20s. 6d. per dozen; dessert, 18s.; Carvers, 8s. 6d. per pair.

Forks half the price of the above.

FRUIT DESSERT KNIVES, with FRENCH FORKS, of C. WATSON'S NEW ALBATA PLATE (which is so rapidly superseding silver), in sets of twenty-four pieces, with ivory handles, 45s.; carved ivory handles, 50s.; Albert pattern handles, 50s.; if in mahogany cases, 16s. extra. The Establishments of C. Watson have ranked pre-eminent for fifty years for their superior Table Cutlery, the whole of which is marked with his name and address, and subject to exchange if not approved of.

THREE PAPIER MACHE TEA-TRAYS, 35s.; a set of three Gothic-shape ditto (including the largest size) for 35s.; three Gothic-shape japanned ditto, 25s.; three Sandwich-shape ditto, 15s.; and every article in Furnishing Hardware unusually low. Quality is here the primary consideration; hence their uninterrupted success for fifty years, and their present celebrity, as the best and most extensive Furnishing Warehouses in London.

C. WATSON'S handsomely Illuminated Catalogue and Price Current is published, and families who regard economy and elegance should possess themselves of this useful book, which may be had Gratis and Post Free from the above Address.

MYDDLETON-ROAD CHAPEL, DALSTON, MIDDLESEX.

TRUSTEES.

S. P. Arnold, Esq. | John Morley, jun., Esq.
Richard Chandler, Esq. | H. G. Ohrly, Esq.
Roger Cunliffe, Esq. | Henry Rutt, Esq.
E. Dukes, Esq. | B. F. Smith, Esq.
Joshua Wilson, Esq.

In order to encourage this important undertaking, the foregoing gentlemen have consented to act as Trustees; and it is presumed their names will be a sufficient guarantee that the Chapel is urgently required, that the situation is unexceptionable, and that the property will be legally secured to the use of the Congregational Denomination. This district was, until quite lately, occupied as a market-garden and fields; but it is now covered with a large new town, and the buildings are still rapidly multiplying on every side.

It is hoped that the wealthy members of the Denomination will come forward with liberal donations to aid this effort, which was commenced by the small Independent Church in Phillips-street, Kingsland-road, under the pastoral care of the Rev. Clement Dukes, A.M. Subscriptions will be thankfully received by the Rev. C. Dukes, 5, De Beauvoir-square, Kingsland; and by any of the Trustees; or they may be paid into the Bank of Mr. Roger Cunliffe, Bucklersbury, to the credit of the Trustees of Dalston Chapel.

It would also materially help the good cause, if congregations would aid the Building Fund by a collection. This has been done by the Churches at Clapton Chapel, and at the Old Gravel-pit Meeting-house at Hackney, and is promised at Dr. Burder's and Rev. T. Aveling's.

The Chapel is intended to seat 1,000 persons, with good School-rooms.

The case has the cordial recommendation of the following Ministers:—

Rev. Dr. Reed, | Rev. T. Aveling,
— Campbell, | — E. Mannering,
— Burder, | — A. Wells,
— Pye Smith, | — J. Jefferson,
— Henderson, | — T. Lewis,
Rev. Robert Philip, | — J. Yockney,
— J. Davies, | — C. Gilbert,
and of the Hackney and Clapton Congregational Union.

Subscriptions already announced:—

	£	s.	d.
Phillips-street	530	0	0
John Morley, sen.	50	0	0
Ditto for schools	50	0	0
Joshua Wilson	30	0	0
John Morley, jun.	15	0	0
Ditto for schools	10	0	0
S. P. Arnold	20	0	0
Samuel Morley	25	0	0
J. R. Mills	15	0	0
Benjamin Smith	10	0	0
Ditto for schools	10	0	0
B. F. Smith	10	0	0
Ditto for schools	10	0	0
Henry Rutt	25	0	0
Ditto for schools	20	0	0
H. G. Ohrly	6	0	0
Ditto for schools	15	0	0
Rev. Dr. Burder	5	0	0
Ditto for schools	20	0	0
W. Edgar	20	0	0
Miss M. Rutt	10	0	0
Ditto for schools	10	0	0
Rev. Dr. Reed	10	10	0
Roger Cunliffe	20	0	0
W. Dudley	12	0	0
J. Cheap	10	0	0
H. Appleton	10	0	0
Thomas Smart	10	0	0
W. Loddiges, for schools	10	0	0
Miss E. Rutt	5	0	0
Ditto for schools	5	0	0
Miss A. Rutt	5	0	0
Ditto for schools	5	0	0
Rev. Alg. Wells	5	0	0
Ditto, by collection at Chapel	92	9	0
W. Rutt	5	0	0
Collection at Old Gravel-pit Meeting	25	13	2
F. Clark	5	0	0
E. Baugh	5	0	0
Rev. T. Aveling	5	0	0
Eus. Smith	5	0	0
J. Scrutton	5	0	0
J. Carter	5	0	0
T. Seamer	5	0	0
R. J. Kitchener	5	0	0
T. Balburnie	5	0	0
Spicer and Son	5	0	0
J. Snow	5	0	0
Ferd. Ehrenzeller	5	0	0
S. Heudebourck	5	0	0
Ditto for schools	5	0	0
W. Tozer	5	0	0
Ditto for schools	5	0	0
— Reid	5	0	0
Rev. M. Jeula	2	0	0
Robert Westwood	2	2	0
W. B. Brown	2	2	0
B. Dixon	2	2	0
Miss Bibbins	2	0	0
J. Duthoit	2	0	0
C. Burrows	2	0	0
Jos. Proctor	2	0	0
T. Piper	2	0	0
Jos. Davis	2	2	0
J. C. Dexter	2	2	0
G. T. Kemp	2	0	0
Jonathan Lees	2	0	0
Mrs. Freeland	2	0	0
Rev. John Clayton	1	0	0
— T. Lewis	1	0	0
— John Yockney	1	0	0
— G. Wilkins	1	1	0
— G. Wright	1	1	0
— W. Wall	1	1	0
— R. Littler	1	1	0
— Caleb Morris	1	1	0
— John Burnet	1	1	0
T. M. Coombs	1	0	0
Mrs. Proctor	1	0	0
Miss Proctor	1	0	0
W. Leavers	1	0	0
J. Lewin	1	0	0
G. Marten	1	1	0
Robert Garrett	1	1	0
H. Bateman	1	1	0
W. Emmerson	1	0	0
Thos. Spalding	1	0	0
J. Clark	1	0	0
S. Newbald	1	0	0
B. A. Newbald	1	0	0
J. Burnell	1	0	0
Benjamin Davis	1	0	0
J. Trego	1	0	0
J. Hall	1	0	0
E. Padmore	1	0	0
E. Wall	1	0	0
A. Wylie	1	0	0
Jos. Richardson	1	0	0
E. Couchman	1	0	0
Mrs. Price	1	0	0
J. Burn	1	0	0
Ed. Smith	1	0	0
J. Lemaire	1	0	0
Miles Burkitt	1	0	0
P. S. Boult	1	1	0
Ditto for schools	10	10	0
Mrs. Holdsworth	1	0	0
Mrs. Lewis	1	0	0
Ditto for schools	5	0	0
J. Westcott	1	0	0
S. Figgis	1	1	0

BRITANNIA LIFE ASSURANCE COMPANY,
1, Princes-street, Bank, London.

Empowered by Special Act of Parliament, IV. Vict. cap. IX.

ADVANTAGES OF THIS INSTITUTION.

MUTUAL ASSURANCE BRANCH.

Complete Security afforded to the Assured by means of an ample subscribed capital, and the large fund accumulated from the premiums on upwards of 6,000 Policies.

Half the amount only of the annual premium required during the first five years, the remaining half premiums being paid out of the profits, which, after five years, will be annually divided among the Assured.

PROPRIETARY BRANCH.

The lowest rates consistent with security to the Assured.

An increasing scale of premiums peculiarly adapted to cases where assurances are effected for the purpose of securing Loans or Debts.

Half-credit rates of Premium, whereby credit is given for half the amount of premium for seven years, to be then paid off, or remain a charge upon the Policy, at the option of the holder.

EXTRACTS FROM THE TABLES.

Annual Premiums required for an Assurance of £100 for the Whole Term of Life.

MUTUAL ASSURANCE BRANCH.			PROPRIETARY BRANCH.		
Age.	Half Premium first five years.	Whole Premium after five years.	Age.	Half Premium first seven years.	Whole Premium after seven years.
	£ s. d.	£ s. d.		£ s. d.	£ s. d.
20	1 0 0	2 0 0	20	0 18 0	1 16 0
25	1 2 2	2 4 4	25	0 19 7	1 19 2
30	1 4 11	2 9 10	30	1 1 9	2 3 6
35	1 8 6	2 17 0	35	1 4 11	2 9 10
40	1 13 3	3 6 6	40	1 9 2	2 18 4
45	1 19 6	3 19 0	45	1 14 10	3 9 8
50	2 7 9	4 15 6	50	2 2 6	4 5 0
55	2 18 10	5 17 8	55	2 12 9	5 5 6

PETER MORRISON.

EMPLOYMENT.

PERSONS having a little time to spare are apprised that AGENTS continue to be APPOINTED in London and Country Towns by the EAST INDIA TEA COMPANY, for the SALE of their celebrated TEAS.

☞ Offices, 9, Great St. Helen's-churchyard, Bishopsgate-street, London.

The teas are packed in leaden canisters from One Ounce to a Pound, with the price and weight marked on each packet, and but little trouble is occasioned by the sale. The only license required is 11s. per annum, and many during the last one-and-twenty years have realised considerable incomes by the agency, without one shilling let or loss.

Application to be made (if by letter, post free) as above.

THE UNIVERSAL BENEFIT BUILDING and INVESTMENT ASSOCIATION.

Enrolled pursuant to 6 and 7 Wm. IV., cap. 32.

Shares, £100 each. Subscription, 2s. per Week, payable Monthly. Entrance Fee, 2s.

The First Subscription due 17th November, 1846, and payable at the London Tavern, Bishopsgate-street, City.

TRUSTEES.

Valentine Knight, Esq., 3, Cornwall-terrace, Regent's-park.
Joseph Davies, Esq., Bolingbroke-grove, Wandsworth-common.

DIRECTORS.

Mr. G. W. Cotton, 24, Bishopsgate-street Within.
— Thomas Edwards, 19, Arundel-street, Strand.
— Thomas Hinton, 50, Bishopsgate-street Within.
— Thomas Holt, 14, Ernest-street, Grange-road.
— William Johnson, 16, Barnes-place, Mile-end-road.
— Henry Lamplough, 88, Snow-hill, Holborn.
— Charles Saffrey, Diamond-row, Stepney.
— Henry S. Searle, 13, Queen's-place, Kennington.
— Joseph Stovel, 1, Suffolk-place, Pall-mall.
— Mr. R. E. Turner, 61, Shoreditch.

The advantages offered by this Association are as follows:—

1st. A sale of shares will take place on every monthly night.
2nd. No redemption fee, or interest for money borrowed.
3rd. Borrowing members will only be required to give a receipt for the amount actually advanced to them, thus saving considerably in the amount paid by them for stamp duty.
4th. No fines on transfers or withdrawals.
5th. £5 per cent. interest allowed to members on their withdrawing subscriptions.
6th. £4 per cent. discount allowed on payment of subscriptions in advance.
7th. The law charges are fixed by the Rules.

Prospectuses may be had at the London Tavern, Bishopsgate-street; Hart's Hotel, 159, Aldersgate-street; of any of the Directors; or of the Manager; and will be sent post free to parties residing in the country.

By order of the Board,
ALFRED SANDERS, Manager.
18, Denmark-terrace, Barnsbury-road, Islington.

THE LIVERPOOL ASSOCIATION for the REDUCTION of the DUTY on TEA.

CHAIRMAN.—William Nicol, Esq.

DEPUTY CHAIRMEN.
Christopher Rawson, Esq.; Henry Winch, Esq.

TREASURER.—William Balleny, Esq.

HONORARY SECRETARIES.
Robert C. Crosbie, Esq.; John Scott, Esq.

COMMITTEE.

George Armstrong, Esq. | Laurence Heyworth, Esq.
Thomas Bold, Esq. | J. Hosack, Esq.
Edward Brodribb, Esq. | A. Kelso, jun., Esq.
W. P. Bushby, Esq. | Harold Littledale, Esq.
Malcolm Corrie, Esq. | Thomas Littledale, jun., Esq.
C. Cotesworth, Esq. | Hugh Matheson, Esq.
Edward Cropper, Esq. | W. G. Molyneux, Esq.
John Cropper, jun., Esq. | William Potter, Esq.
J. Crosfield, Esq. | W. Prowse, Esq.
R. Duckworth, Esq. | William Rathbone, Esq.
A. Findlay, Esq. | William Rathbone, jun., Esq.
W. F. Foster, Esq. | W. Rotherham, Esq.
R. Fry, Esq. | G. C. Schwabe, Esq.
T. Fry, Esq. | T. W. Sharland, Esq.
R. Gladstone, Esq. | James Steans, Esq.
George Grant, Esq. | J. Thomson, Esq.
W. F. Gray, Esq. | Charles Turner, Esq.
Daniel Harrison, Esq. | James Tyrer, Esq.

In announcing the formation of this Association, the Committee feel that little introduction from them is necessary to ensure from the public their hearty concurrence and support, seeing the benefit which would accrue to all classes of the community from the realisation of the object they have in view.

It has long been the conviction of philanthropists, that the obtaining for the poor, at a moderate price, a beverage so wholesome as tea, would be an inestimable boon, not merely on account of its comfort as an article of daily use, but especially on account of its tendency to promote social feeling and temperance, with all the domestic and orderly habits consequent thereupon.

Ample experience has also convinced the merchants engaged in the trade with China, as well as those engaged in the tea trade at home, that our export trade with the Chinese is in danger, and that, to preserve it, there is the most urgent necessity for a large reduction of the present high duty on tea.

The Committee earnestly request attention to the following considerations on this important subject:—

That the present duty on tea is exorbitant, being 2s. 2½d. per lb., or nearly 200 per cent. on the average value, and from 300 to 400 per cent. on the lower qualities, a much higher duty than that imposed on any other necessary of life.

That pressing, as this duty does, most heavily on the lower kinds, it prevents the use of tea amongst the most numerous class of our countrymen.

That the original cost of tea is very moderate, the bulk of the qualities generally consumed varying from 8d. to 2s. per lb., and that its consumption is restricted by no indisposition on the part of the public to purchase it, but by its high price, caused solely by the present oppressive duty.

That there is scarcely a limit to the capacity or disposition of the Chinese to purchase our manufactures.

That while, as already stated, our duty on tea ranges from 200 to 400 per cent., the Chinese admit our imports at an *ad valorem* duty of 5 per cent.

That this impolitic duty materially limits our exports to China, and seriously interferes with the employment of labour.

The Committee feel confident that a similar increase to that which has taken place in the consumption of coffee, by the material reduction of the duty, may be anticipated from a proportionate reduction of the duty on tea.

That thereby the consumption of tea would be greatly augmented, and the revenue correspondingly benefited.

The Committee feel assured that there will hardly be found a single opponent to the justice of their claim, and that it only requires the hearty co-operation of the public to ensure success.

They have much pleasure in announcing that many Subscriptions have already been received, and they respectfully solicit the assistance of the public in furtherance of the object of the Association.

Subscriptions will be received by the Treasurer, or any Member of the Committee.

WILLIAM NICOL, Chairman.

1, Exchange-buildings, Liverpool, Nov. 2, 1846.

THE NEW TOOTH-BRUSH, made on the most scientific principle, thoroughly cleaning between the teeth, when used up and down, and polishing the surface when used cross-ways. This brush so entirely enters between the closest teeth, that the inventors have decided upon naming it the Toothpick Brush; therefore ask for it under that name, marked and numbered as under—viz.: full-sized brushes, marked T. P. W., No. 1 hard, No. 2 less hard, No. 3 middling, No. 4 soft; the narrow brushes, marked T. P. N., No. 5 hard, No. 6 less hard, No. 7 middling, No. 8 soft. These inimitable brushes are only to be had at ROSS and SONS', and they warrant the hair never to come out, at 1s. each, or 10s. per dozen in bone, and 2s. each, or 21s. per dozen in ivory.

THE ATRAPILATORY, OR LIQUID HAIR DYE; the only dye that really answers for all colours, and does not require re-doing but as the hair grows, as it never fades or acquires that unnatural red or purple tint common to all other dyes. ROSS and SONS can with the greatest confidence recommend the above dyes as infallible, if done at their establishment; and the ladies and gentlemen requiring it are requested to bring a friend or servant with them, to see how it is used, which will enable them to do it afterwards without the chance of failure. Several private apartments devoted entirely to the above purpose; and some of their establishment having used it, the effect produced can be at once seen. They think it necessary to add, that by attending strictly to the instructions given with each bottle of dye, numerous persons have succeeded equally well without coming to them.

Address ROSS and SONS, 119 and 120, Bishopsgate-street, London, the celebrated Perruquiers and Perfumers, Hair-cutters and Hair-dyers. N.B.—Parties attended at their own residences, whatever the distance.

THE PEACE SOCIETY.

A PUBLIC LECTURE is intended to be delivered at the HALL of COMMERCE, Threadneedle-street, on TUESDAY, November 17, 1846, by Mr. JOHN STOCK, Baptist Minister, of Chatham. Subject—Defensive War.

Reserved seats for Ladies.—To Commence at Eight o'Clock.

ORPHAN WORKING SCHOOL, CITY-ROAD.

THE ANNIVERSARY SERMON on behalf of this Charity will be preached at CRAVEN CHAPEL, on SABBATH MORNING, NOV. 15, 1846, by the Rev. JOHN LEIFCHILD, D.D. Service will commence at Eleven o'Clock. A Collection will be made in aid of the Funds for the erection of the New Building at Haverstock-hill. The children will be present.

The ANNUAL EXAMINATION of the Boys will take place at the School, City-road, on Thursday, Nov. 19, when the apprentices will be publicly rewarded. THOMAS CHALLIS, Esq., Alderman and Sheriff, will preside. To commence at Eleven o'Clock precisely. Ministers are respectfully invited.

BEARD'S COLOURED PHOTOGRAPHIC PORTRAITS.—"The last improvements of Mr. Beard have brought this discovery to perfection—nothing can exceed the accuracy and beauty of the result; every part of it is well defined, whilst so skilfully is the colouring done as to suggest the thought that you are looking upon a breathing miniature of flesh and blood."—*Nonconformist.*

Establishments, 34, Parliament-street, Westminster; 85, King William-street, City; and the Royal Polytecnic Institution, Regent-street.

CASE of the BAPTIST CHURCH in SPANISH TOWN, JAMAICA, and of its esteemed Pastor, the Rev. JAMES M. PHILLIPPO.

Since the publication of this case, the following Donations have been sent to the Treasurer, and are hereby very thankfully acknowledged. Further contributions, to a large extent, are most earnestly entreated in aid of this faithfully devoted Missionary, whose heavy personal liabilities, incurred in defending the Mission property and Church at Spanish Town, require the prompt and effectual assistance of every one who desires to protect, or indeed to preserve, the existence of religious liberty in Jamaica, which assuredly is involved in the issue of these proceedings. Mr. Phillippo, as will be seen by a perusal of his case, stands alone in this fearful and disgraceful contest; he has not any other resource than such as may be drawn forth by this public appeal. He is, to use his own words in the last letter to his Committee, dated Jamaica, Sept. 20, 1846, "contending for the defence of the Gospel and of the whole Mission in this colony, against unjust and wicked men." He says, "I know that my conduct has been extensively misrepresented, and thereby has, I fear, been very much mistaken. My resistance, so far as the law is concerned, has been entirely passive; the contest is not, and never has been in reality, a contest of one part of the Church against another. The actors in this attack are six or eight self-constituted Trustees, endeavouring to render legally available a deed of their own creating, thereby to possess themselves of the Mission property. It is impossible for me to recede. I must abide the issue. I have not any fear of defeat in the cause of truth and righteousness; but the costs created by these men, for which personally and solely I am liable, are enormous. I am utterly unable to meet them; yet, under a consciousness of my integrity in the path of duty, I am sustained in the prospect, and prepared to meet the expected prison." It is believed that this statement needs not any comment.

Copies of the Case will be forwarded, by post, upon application to the Treasurer; and Donations will be gratefully received by him, by the Rev. B. Godwin, D.D., Bradford, Yorkshire; the Rev. J. P. Murrell, Leicester; Dr. Thomas Price, 62, King William-street, London; or the Secretary, Rev. J. Aldis, Maze Pond, Southwark.

JOSEPH FLETCHER, Treasurer.

Union-dock, Limehouse, Nov. 6, 1846.

DONATIONS.

The Treasurer	£250	0	0
Rev. B. Davis, D.D.	1	1	0
J. L. Benham, Wigmore-street	5	0	0
William Goodings, Hackney	1	1	0
George Foster, Sabden	5	0	0
Rev. George Pritchard	0	10	6
Rev. Stephen Davis, Islington	1	0	0
Robert Leonard, Bristol	5	0	0
Henry Gurney, Camberwell	10	0	0
William Bowser	2	2	0
J. Weller, Battle	1	1	0
J. Green, Blackfriars	0	10	0
Rev. J. B. Burt, Beaulieu	1	0	0
Walter Blackmore, Wandsworth	2	2	0
E. Marlborough, Brixton	5	0	0
John Coward, Liverpool	6	0	0
Samuel Whitchurch, Charford	1	0	0
Mrs. M'Kay, South Shields	2	0	0
George Kitson, Brixton	5	0	0
Mrs. Gillman, Clapham-rise	1	0	0
A Friend, by Rev. J. Aldis	0	10	0
John Sheppard, Frome	1	0	0
J. Parker, Emsworth	1	0	0
Mrs. Moore, Hackney	0	10	6
Rev. Timothy Thomas, Enlyn	1	0	0
John Wilks, Finsbury	1	1	0
William Barker, Islington	1	1	0
By the Rev. George Gould, Dunstable:—			
Mrs. Blackburn	£0	10	0
J. Gutteridge	1	0	0
J. Gutteridge	0	10	0
M. Gutteridge	0	10	0
Small sums	1	8	6
Collection at Chapel	1	1	6
		5	0
Stephen Cadby, Hammersmith		10	0
Miss Whitchurch, Downton		1	0
By Mr. Wilmshard, Keppel-street:—			
J. Bult	£1	1	0
S. Saunders	1	1	0
Miss Ashlin	1	1	0
		3	3
John Penny, Scotland-yard		1	0
Rev. J. Cramp, St. Peter's		1	0
Mrs. Burls, Edmonton		5	0
Edward Morgan, New Town, Montgomery		3	0
J. Goring, Oxford, by Dr. Godwin		5	0
Thomas Hepburn, Clapham		5	0
Joseph Laundy, Tottenham		5	0
Queen-street Chapel, Woolwich, Rev. John Cox, after a Sermon by Rev. John Aldis, collected		10	5
Samuel Dennis, Bank		1	1
Rev. I. M. Soule, Battersea		6	6
By the Rev. J. Webb, Ipswich:—			
J. Lacey	£1	0	0
J. H. Cowell	1	0	0
R. Skeat	0	10	0
J. Neave	0	10	0
Rev. J. Webb	0	10	0
S. Crow	0	10	0
Small sums	2	5	0
		1	0
Collected by Rev. J. Aldis, Thainbrook:—			
John Williamson	0	10	0
Mr. Collier	0	10	0
		1	0
Collected by Rev. S. Davis:—			
Mrs. Payne, Walworth	£2	0	0
Mrs. Rippon, London	3	0	0
R. Cartwright	1	1	0
W. Collins	1	1	0
James Middleman, Twickenham	1	1	0
John Vickers, Southwark	1	1	0
Thomas Pewtress, London	1	0	0
James Lowe, ditto	1	0	0
George and J. Deane	2	2	0
Abraham Jackson	3	0	0
J. E. Dunt	2	0	0
J. Poole	0	5	0
George Stevenson, Weymouth	2	0	0
R. S. Dixon, Lambeth	1	0	0
		21	11
Rev. G. Pegg, Commercial-road East, collection		2	2
S. M. Peto, Esq.		100	0

CONGREGATIONAL ALMANACK FOR 1847; AND CONGREGATIONAL YEAR-BOOK FOR 1846.

Particular attention is requested to the announcement of these two publications:—

The ALMANACK or CALENDAR, hitherto published at a Shilling, will be reduced to Sixpence. Among other omissions necessary to effect this reduction of price, the insertion of documents of the Union, and of general lists of the churches, will be discontinued: but every effort will be made to render it a useful and an interesting Annual Religious Directory. It will contain complete lists of public religious and benevolent societies; of their offices, and of the names and address of their officers; the dates, places, &c., of all fixed meetings of such societies; full information respecting the Independent churches, societies, and services in London; condensed statistical accounts of the Baptist, Presbyterian, Wesleyan, and other denominations; and similar information respecting various Continental bodies of Evangelical Christians. It is hoped that this Manual will thus become a most useful guide to the religious world in this period of its varied and extended activities.

Published by JACKSON and WALFORD, 18, St. Paul's-churchyard, on the 20th of November, 1846.

The YEAR-BOOK is now first commenced. It is intended to supersede the publication of Reports by the Congregational Union, and will therefore contain all the matter hitherto given in them, with the addition of the completest attainable lists of the churches and their pastors; of chapels opened; of the removals, first settlements, and ordinations of ministers: of ministers deceased during the year, with short biographical notices; also brief records of the missions and colleges of the Independents, and of all important proceedings of their Provincial Associations. The Calendar is intended to give information for annual use—the Year-book to embody historical records. It will therefore be printed in octavo form, suitable to be bound up for preservation. As the Union will no longer give two reports annually, this Year-book will be sold at the lowest rate possible.

The First Number, for 1846, will be published on the 1st of February, 1847, by JACKSON and WALFORD, and may be procured, with the monthly periodicals, through any bookseller.

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